

# IN HIS NAME.



DIANA AGABEG APCAR.



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BY

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AUTHOR OF

“BETRAYED ARMENIA.”

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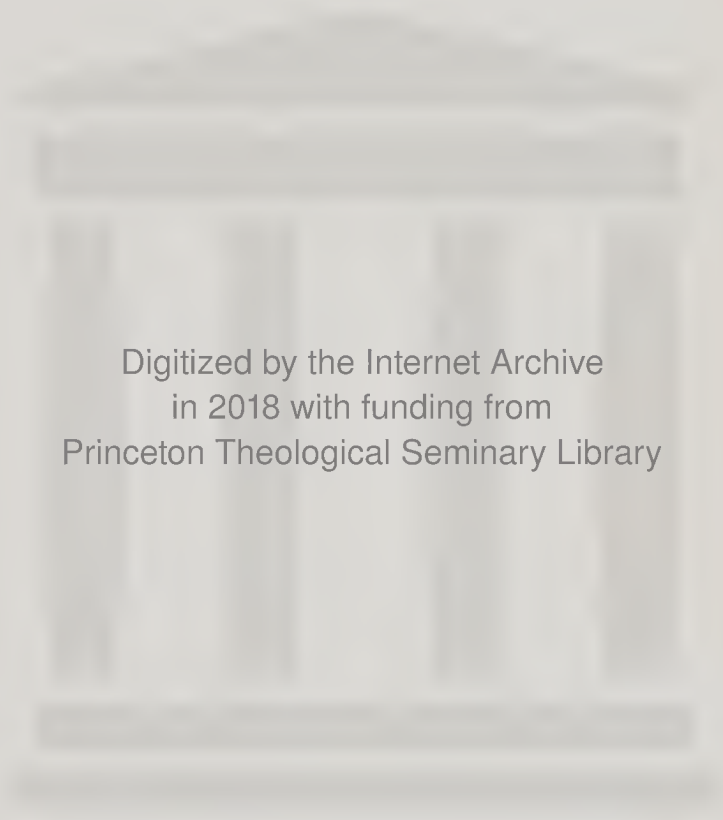




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POWERFUL CHRISTENDOM HAS  
SAID  
“WHAT IS TRUTH?”

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**M**ORE than a hundred years ago, the eminent Englishman, Edmund Burke, in speaking of the Turks, designated them “these worse than savages.” The stories in this book, which are true to life, and which present an unvarnished tale of actual Turkish atrocities perpetrated in 1909; as much of them as can be permitted to appear in print (for there are, as is well-known, actual tales of Turkish atrocities that can never be permitted in a public print) will enable the reader to judge if the condemnation pronounced on the Turks more than a hundred years ago, stands good to-day.

The Armenian Massacres of 1909, unsurpassed in fiendishness by any others that had preceded them, were at first attributed to Abd-ul

Hamid and the intrigues of Yildiz; in my book 'Betrayed Armenia' I have fallen into the general error, but they are, as is well known now, not directly traceable to Abd-ul Hamid.

The Armenian deputy Babikian Effendi who went to Adana from Constantinople to investigate into the massacres, plainly reported that all investigations had failed to trace them directly to Abd-ul Hamid and the intrigues of Yildiz.

Babikian Effendi died suddenly on his return to Constantinople, and the world has heard little of his report, but all subsequent investigations uphold his statement.

But the massacres, as all others that had preceded them, were previously planned, prepared and organized, and carried out under authority, and the second massacre of Adana was perpetrated on the arrival there of a detachment from Mahommed Shevket Pasha's army marching on Constantinople.

Therefore these last most horrible massacres of 1909, must be recognised as traceable to the

Turks as a whole, whether we class them as Sultan and Yildiz clique—Reactionaries—Liberals—Young Turks—thus proving beyond a doubt that Turks may be disunited among themselves, but for the murder and plunder of the christian, they are united.

The young Armenian Tigran Yergat, in a series of remarkable and prophetic articles that drew considerable attention at the time of their publication in 1898, describes an incident in one of them that has been illustrated lately. He tells us, "Ten years after the horrible massacres of Greece, the clergy in England began talking about 'the virtues of the good old Moslem' whilst concurrently condemning the gross superstitions of the orthodox and vituperating with vehemence the worshippers of the Virgin—the Mariolaters as they were styled—a word invented by them for the occasion."

Immediately after the most horrible massacres of Cilicia, we have had a great deal of talking and writing about the liberal and enlightened Turks, their good intentions, and laudable

aims. Although in seeking to find out the liberal and enlightened Turks whose aim is to secure liberty and justice for all, irrespective of race and creed; we have to say with Mr. Gladstone of revered memory, "In truth I have seen so few of them; I wish their number were greater."

Maurice Barrès, the well known French academician, in his tribute on Tigran Yergat after the latter's death, writes, "In meditating upon such a life, I am convinced that it is a great fortune to be born a Frenchman even would it be in a diminished France."

But this saying need not to be restricted to a young genius blighted in its promise, whom a cruel Fate had placed in the unfortunate position of being born subject to Turkish rule; it needs to be applied to all those others of his suffering race, and to all the other subject christians whom a likewise cruel Fate has placed in a similar unfortunate position.

The intellectuals of the western world pay homage to the founder of Occidental Civilization, for them, the greatness and glory that were

Greece, remain imperishable, embalmed in the Shrine of Thought.

But Turkey having become the fateful Nibelung hoard for Powerful Christendom, in their insane race for the fateful hoard, in their eager pursuit to seize the treasure which nevertheless eludes all their schemings and strivings, Powerful Christendom would see the Greek the slave of the Turk, would see the race to which Occidental Civilization stands as debtor, under the brutal and bestial domination of "worse than savages."

The Armenian represents a somewhat parallel case. This race that had its birth in the Dawn of the Ages. Venerable with the hoary traditions that cling round it. Imbued with the strength of its everlasting hills that has enabled it to stretch its life from the world of the ancients to the world of the moderns. Lifted up by the civilizing influences of a religion it was the first as a nation to choose and accept and to which it has held through centuries of oppression. This strong Christian race, Powerful Christendom whilst loudly proclaiming their "missions to the heathen"

would see trampled into the earth under the heel of "worse than savages."

For how else are we to interpret the policies of Powerful Christendom? In the face of their policies, we are constrained to say, that Powerful Christendom, blind, deaf and indifferent to all else, except the gaining of the fateful hoard, would see the superior races of the subject christians in the Turkish Empire, held down under a brutal and bestial domination, materially injured, morally degraded and demoralized.

A Jew writing very lucidly on "The Martyrdom of the Russian Jew" gives this truthful verdict :

"For this crime Russia will be responsible, but not Russia alone. Civilization cannot escape the penalty of the deeds which Civilization has permitted."

In commenting on "The Martyrdom of the Armenians in the Turkish Empire" I say, "For this crime Turkey will be responsible, but not Turkey alone. Powerful Christendom cannot



escape the penalty of the deeds which Powerful Christendom has permitted."

To the implacable hatred of Abd-ul Hamid towards the Armenians must be attributed the primary cause of the Armenian Massacres, and the causes which originated and developed that implacable hatred are not difficult to ascertain.

We have to go back to the Russo-Turkish War. That war began when Abd-ul Hamid had newly ascended the coveted throne he had secured for himself by his brother's downfall. When his heart swollen with the first flush of pride in the investiture of the sword of Osman which proclaimed him Sultan of Turkey and Khaliff of Islam, he had to taste the bitterness of defeat.

In that war, his impregnable fortress of Kars was stormed and taken by an Armenian General. Batoum and Ardahan were transferred to Russia, a portion of his empire thus passing out of his dominions into the dominion of Russia, and the soldiers who fought, the generals who accomplished, Armenians. It is true there were also other portions of his empire that passed out of his control

by this war, but their peoples too passed out of his control, he could not crunch them to powder as he could crunch the Armenians who were left in his deadly jaws.

The Treaty of San Stefano followed the war. The sixteenth article in this Treaty, which was the work of the Armenian Patriarch of Constantinople, provided that reforms were to be carried out in Turkish Armenia before the evacuation of the Russian troops, and the commanders of those Russian troops waiting there to see the reforms carried out were men of Armenian race and descent, who had fought in the Czar's service, it is true, but who had also fought for the liberation of their unhappy race under Turkish rule.

The Treaty of San Stefano was quashed by the might of England, Article 16 became invalid and the scene shifted to the Congress of Berlin.

The despairing but irrepressible Patriarch worked again, he sent his delegates, his chosen deputy, to the Congress of Berlin. This chosen deputy, afterwards Catholicus of Etchmiatzin, had already travelled through all the powerful states

of Europe pleading the cause of his nation. At the Congress of Berlin he could not be heard, but he was so far successful that he had an article inserted, it was Article 61 of the Treaty of Berlin, by which the six signatories to the Treaty pledged themselves to see that the urgent and needed reforms which meant life or death to the Armenians were carried out. This affront was never forgotten and never forgiven either by the Sultan or the Turkish nation. The reforms of course were never carried out, for they could only have been carried out by force, but the deadly hatred of the tyrant grew in its intensity.

Again the irrepressible Patriarch concluded a Treaty with the Kurds by which these Kurds might become amenable to some restraint, and the peaceful Armenian villagers have some relief from murders and depredations. The Treaty was flung to the four winds of heaven by the tyrant.

The chosen deputy of the Patriarch threw open his schools to the Kurds, hoping to civilize them by education, the schools were burned by order of the Sultan.

The situation grew worse and worse. It became unsupportable. Murders, robberies, abductions, extortions, tortures, imprisonments, were the order of the day, life for the subject Armenians reached the stage when life became unbearable ; they appealed to the six Signatories of the Treaty of Berlin ; they appealed especially to England as the Power that had substituted the Treaty of Berlin for the Treaty of San Stefano, and the hatred of the tyrant reached the pitch of madness.

In the meantime another drama was being played out in Egypt, and it was left for an Armenian to sap the Sultan's power in that country and by a master stroke of diplomacy to pull out Egypt as it were from under his suzerainty and throw her into the lap of England.

Extermination of the race was therefore planned by prepared and organized massacres ; and Powerful Christendom excusing herself on the grounds of political interests, permitted, condoned, connived, nay even supported this hellish extermination. But we know " nothing that is morally wrong, can be politically right " nor even what is

morally wrong can ever result in any real political gain.

Of course according to the apologists of the Turk, the Armenian is the aggressor; the Armenian has provoked it all, for the Turk is a gentleman, the Turk, is that fine chivalrous gentleman, the "Tchelebi" of Persian romance, and it is the Armenian who provokes him to the vilest, most diabolical, brutal, bestial, blood thirsty cruelties, that have ever been perpetrated on God's earth by man.

The Armenian provokes the gentlemanly Turk, the kind-hearted, well disposed, honest Turk, because he refuses to see his wife violated, or his daughter carried off into the low vile degradation of a Turkish harem, by the gentlemanly Turk, his children brained, or cut up into pieces before his eyes by the kind hearted well disposed Turk; his house and his lands, his ox and his ass and all his worldly goods looted by the honest Turk.

When the Armenian gets hold of a few weapons, and fights and resists and slays his

oppressor, why then, he has by his indiscretion provoked all the horrors that come upon his race; when he has no weapons to fight with and gets killed by his enemy armed and equipped for slaughter; why then, he is a coward who just lies down and gets his throat cut.

Such are the facts, if we are to believe the apologists of the Turk, for of course the lamb muddied the stream from which the wolf was drinking and thus gave justification to the wolf to devour him. Such can be the sophistications of language when there is a "fateful hoard" that is a coveted prize.

However in commenting upon the cruel fate of the Armenians in the Turkish Empire, it is well also to remember the anomalous position of the Young Turks. As a recent writer has very truthfully remarked, they revolted "not against Abd-ul Hamid the tyrant of Turkey, but Abd-ul Hamid the vassal of Europe."

Although complete reactionaries at heart, they welcomed the Constitution, not (as the credulous subject Christians who believed in them,

did) as the means of establishing a Government based on Justice and Right, but as a lever by which they could lift themselves up to the level of civilized nations. Their imaginations fired with the glorious vision of taking rank as the peers of civilized nations, they understood the Constitution to mean, riding the high horse of Islam, they find instead that by mistake they have seated themselves on the back of the donkey of Liberty and Justice ; and there dismayed they sit for the present. Powerful Christendom has applauded, whilst they themselves are puzzled as to how they can alter the irksome situation ; for as another recent writer has also very truthfully remarked, "They can no longer hide behind the shadow of Abd-ul Hamid and massacre the Armenians wholesale."

On the other hand also, although the courtship of Powerful Christendom is incense to the pride of Islam, the Young Turks must nevertheless be fearfully aware of the true nature and value of this courtship.

Thus torn between inclination and fear the Young Turks remain for the present in this

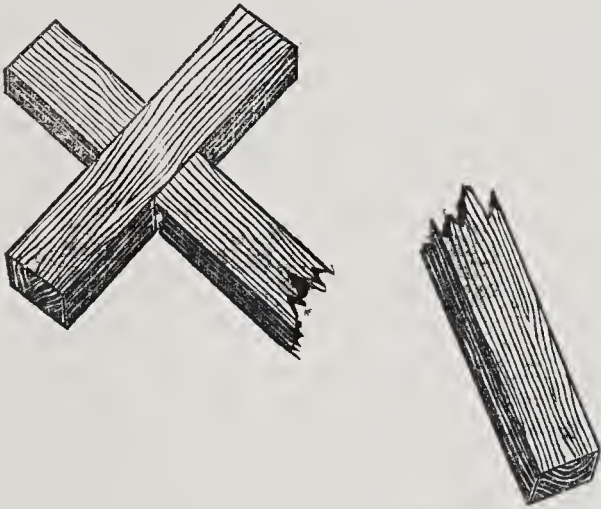
Russian governmental elephant crushing on one side, and the Turkish tiger devouring on the other, that their day of deliverance will come with the day of liberty in Russia.

That day may seem far distant, but all things are possible with God, and it is possible for the mighty Hand of God to bridge the gulf, between the dark night of the Present and the daybreak of the Future.

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THESE ARE THEY



WHICH CAME OUT OF  
GREAT TRIBULATION.



## THE VOICE THAT CRIETH UP.

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And as I considered the exceeding great affliction of my people, my heart being sore vexed within me, in the travail of my soul, I cried unto the Lord, and I said :

“Hear Thou oh Lord! Thy people have been consumed with fire and sword, and their blood did run down as many rivers into the land from which the smoke of their bones ascended. Thy people have eaten ashes as bread, and quenched their thirst with tears, and their days have become like a shadow that declineth.”

And lo! as I prayed, there stood beside me, as in a vision, One, the strength of Whose presence penetrated into the marrow of my bones, and His face was radiant with a great light, so that mine eyes could not behold His face for the sake of the light that shone from it, and He stood as encircled by a great cloud and His garments

were white so that they dazzled mine eyes by reason of their whiteness, and He said unto me, and His voice was great and mighty sounding in mine ears :

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”

And He led me by the hand into a valley, and I looked, and saw therein no green thing, nor pleasant shades, nor cooling streams; but like furrows into the earth there ran rills of human blood, and there lay strewn blackened ashes of human flesh, and charred bones of the dead, and a voice as of much crying and moaning pierced out of the earth, and I fell on my face with fear and trembling, but He that had led me by the hand, lifted me and said unto me :

“Write! what these shall speak unto thee.”

And I said: “Sir! what shall I write? for these are but dead men’s bones, and the dead speak not; their mouths are covered with dust.”



“SIR! WHAT SHALL I WRITE? FOR THESE ARE BUT DEAD MEN'S BONES, AND  
THE DEAD SPEAK NOT; THEIR MOUTHS ARE COVERED WITH DUST.”



And He said: "Nay! but I shall make them stand up in the living flesh, and I shall give them a tongue wherewith they shall speak."

And lo! whilst He yet spake, the blackened ashes were turned over into a heap and the bones gathered together, and I saw rising before me a great multitude, young and old, of men and women, of youths and maidens, and children and babes, and as I looked into their faces I was pierced to the heart, for I saw in them the faces of my people, and once more in fear and trembling I fell to the earth, but He that held me by the hand, said:

"Lift up thy head! for My strength is sufficient for thee."

And I lifted up my head, and He that held my hand loosed His hold, and lo! a pen was in my hand and a scroll on my lap, and the light from His presence shone upon the scroll, and tipped the pen with fire and I felt the strength of His presence round about me, and once more He spake, commanding mightily:

“Daughter of thy people! Write what the slain of thy people shall speak unto thee!”

And from out of that multitude there came near unto me, one, who was a man old and stricken with years, and the hair on his head and beard was white, and his countenance wrinkled with age, and he asked me,

“Whence comest thou?” and I answered:

“I come from the rising of the sun, but though the way be long, the voice of the mighty woe of Araxes hath called me here;” and he said:

“Who art thou? that thy heart hath heard thus from afar, the voice of Arax’s mighty woe.” And I answered:

“Thy people are my people, and thy God is my God; and the Mighty One Whose cross thou hast carried hath commanded me ‘Daughter of thy people! write what the slain of thy people shall speak unto thee,’ and a son of thy people in whose ears the mighty woe of Araxes did ring, even as it ringeth now in mine, wrote on his scroll





“ DAUGHTER OF THY PEOPLE! WRITE WHAT THE SLAIN OF THY  
PEOPLE SHALL SPEAK UNTO THEE!”



of the things which now are : eleven times hath the earth rotating on her axis circled round the sun and his prophecy hath come true. And now as the Mighty One who is Head over all principalities and powers hath commanded me to write : Speak thou ! and I will write what thou shalt say unto me.”

### THE OLD MAN'S STORY.

“ Even as the Master hath commanded thee : daughter of thy people listen and write. It happened unto me and mine in this wise :

“ Hast thou seen the rush of wolves with white teeth glistening and eyes flaming with the rage to tear and devour ? Hast thou heard the howl of wolves nearing their prey ? Even so did they come in the hour of Peace to slake their thirst for our blood and to fill their hunger for our possessions.

“ And they howled in our ears, ‘ Allah has given us the giaour to devour and Mahommed His prophet is mighty to save, but your Christus

can not save you because he could not save himself on the cross.'

"And we said, 'Nay! but He hath already saved us unto Himself, and we are baptized with His baptism, and His name hath been anointed on our foreheads for our eternal life. You can kill our bodies but you cannot kill our souls.'

"And they foaming with rage cried out louder, 'Allah has said for the unbelievers "these to hell and I care not," therefore ye accursed giaour, know ye, there is only one name under heaven whereby ye can be saved from death and hell, the name of Mahommed the mighty prophet of Allah: lift up your hands and call upon his name, 'Say,' they shouted unto us 'Mahommed un Russool lil-lah.'

"And with one accord they howled out 'Death to the giaour, death to the khaffir. Mahommed or death!' And we said, 'Nay! Christ our risen Lord hath conquered death. You have your swords and we have our necks!'

"And there came rushing from the fields a

great multitude with swords and guns and axes with which they had struck down to the earth the young men as they had stood reaping in the fields with their sickles in their hands, and there they had killed my three goodly sons, amid the green grass waving, and the larks soaring up to the blue sky carolling joy. There the blood of my sons ran to the earth.

“And they entered into our home carrying death and destruction, and we could not hear each other speak for the noise of their howling, and one of them, a soldier, took hold of my beard and with such a wrench he shook me and pulled me forward that my beard was left in his hand whilst the blood squirted from my chin upon my breast and he said unto me, ‘Look here old man! even as I have wrenched thy beard from thy chin even so shall my sword cleave thy joints and sever one by one the limbs of thine old body, unless thou lift up thy hands and swear by Mahommed the true prophet of Allah.’

“And I said, ‘Nay! my old limbs thou cans’t sever from my mortal body but my soul thou cans’t not touch.’

“And they howled in my ears, ‘Accursed giaour! Art thou the head of thy accursed family? call upon Mahommed and save thyself and thy household from the death that shall overtake ye all.’

“And I said, ‘Nay! Christus is our Redeemer, and His name is the only name on which we can call.’

“And they began howling, ‘Kill these giaour swine, kill these khaffir dogs who would have equality with the true believers.’ Daughter of thy people knowest thou? they had thirsted for our blood and hungered for our possessions for many a year, so when the Constitution came, the fiery flood of hate and envy burst. ‘If these giaour swine,’ they said, ‘become our equals? if these khaffirs are allowed to claim justice? how then can we plunder them and murder them any more? gone for ever are our privileges which Allah has bestowed on the faithful.’

““What should hinder Allah if He chose to destroy the Messiah and his mother both together”” ‘so says the Khor-an, the blessed book,’

they said ; ‘ what therefore should hinder the true believers whom Allah loveth if we choose to destroy the followers of the Messiah who would presume to be equal with the faithful.’

“And one of them commanded, ‘Keep the head of the family to the last : let him see by the light of his old eyes before we shall have pulled them out of his old head, how the true believers can smite the infidels by the help of Allah.’ ‘Let the old dog see the death of his brood before the sword of the faithful shall smite the life out of his unclean body.’

“And so they bound me with strong bands and tied me up straight and as they spat upon my face, they said, ‘Thou old dog, worshipper of the Nazarene ! thou shalt first see with the light of thine old eyes before we shall have pulled them out of thine old head, how the true believers can deal with thine accursed brood.’

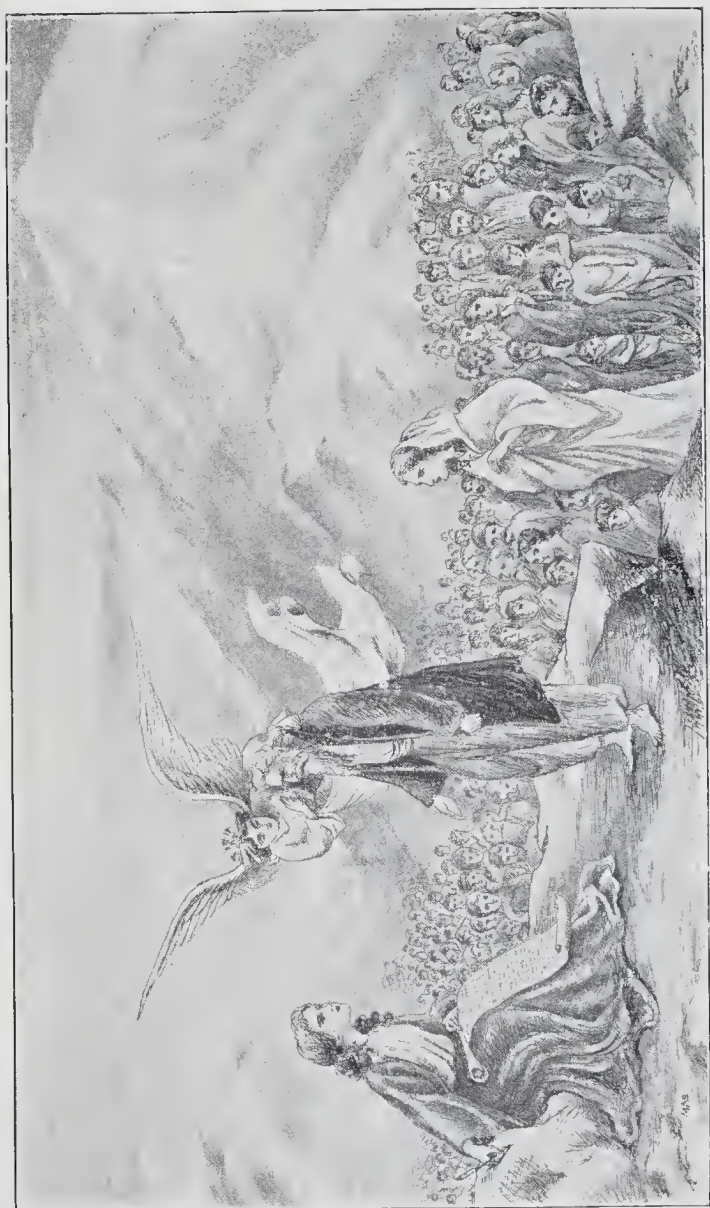
“And some of them laid hold of her who had been my life’s companion for forty years, the wife of my youth, and the mother of my children ; forty years through rain and sunshine, forty years

in joy and sorrow we had walked through life together, her hand in mine; and now in that home, where the voices of our children and our children's children had gladdened our hearts, they kicked her in the face and spat upon her and they dragged her by her white hairs as they dragged me by my white beard, and with words too vile and foul for the ear of man to hear, they said they had no use for her old body, so they struck her on the head with a club until her skull broke open and her brains fell out and she lay dead.

“ And others fell upon the young women of the household, the wives of my sons whom they had killed in the fields and with laughter and foul jests they subjected them to infamy worse than death, and they tossed up the babes and pinned them upon the points of their bayonets, and they cut up the live children into quarters and poured the blood of the children into the throats of the mothers, until the mothers choked to death with the blood of their own children.

“ But there was one inexpressibly dear; our only daughter's only child, she had crept into the





SHE, WIPING HIS TEARS, SAID 'JOY OUT OF ANGUISH—PEACE OUT OF STRIFE.'



inner core of our old hearts when God took her mother away ; her father took to himself another wife but she remained with us for she was our consolation for the daughter that was gone, and we called her 'Astghik,' as indeed she was the star of our home. Ah ! we had given her over to the protection of the holy mother, and every day we had said, 'May the love of the holy mother keep thee, thou motherless one,' and she grew up so fair, as fair as the morning.

“ And they laid hold of her, our tender lamb, the ravening wolves laid hold of her before mine old eyes, and they cried out, 'Here is a giaour antelope whom Allah has given us to chase.'

“ And my tongue cleaved to the roof of my mouth, and the light of mine eyes went out, for they could no more see the horror before them. Ah ! when they pulled out my old eyes there was no more light in them, for I was blind until a dagger thrust rent asunder my convulsed soul from my mortal body, and the light of heaven shone upon my face.”

And whilst the old man was yet speaking,

there came speeding through the air on milk white wings, an angel, young and surpassing fair with a star on her forehead that gleamed like silver, and she, wiping his tears, said, 'Joy out of Anguish—Peace out of Strife.'

And I pointing to my scroll spake unto the old man. 'The fangs of the ravening wolves were set upon the tender lamb, when the light of thy mortal eyes went out. Finish thy story old man.'

"See'st thou my angel?" he answered. "It is she! Through cruel death her pure soul did wing its way to the great white throne. See'st thou the star on her forehead? It is the seal by which the Master hath sealed her name in the Book of Life!"

Pass on old man! the story of the tribulation of thy house has been written on the scroll!

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And now another waiteth to unfold her tale of woe.



THE ANGELS OF GOD WEeping DESCENDED UPON THE EARTH, AND WITH  
MANY TEARS THEY GATHERED UP  
THE SLAUGHTERED CHILDREN FOR THE MASTER.





Her face was young and what though Nature had traced on it the lineaments of comeliness, yet such a wild frenzy of grief distorted her features that the grace of beauty could scarcely be perceived.

“ I am a mother ! ” she said ; therefore I took my scroll and wrote upon it.

### THE MOTHER'S STORY.

“ Dost thou know the measure of sorrow ? Measure mine ! It is full measure and running over ! Weepst thou ? I weep not ! The anguish of grief hath dried up my tears ! In those days of tribulation the mothers forgot to weep, but the angels of God weeping descended upon the earth, and with many tears they gathered up the slaughtered children for the Master.

“ Now listen to my tale ! They rushed into our house on that dread day, they were eight of them howling like maniacs and brandishing their clubs and knives like devils let loose from hell. The affrighted children clung to us screaming with

fear, and we did not know whether to shelter them, or face the demons who had come to take our lives ; but they seeing the weeping children laughed loud, and they seized upon the father as he was struggling against his assailants with our youngest in his arms, he was a strong bodied man and he struck out with his arms and legs, but they were too many, armed with clubs and axes, and they struck him on the head with their clubs and felled him down and four of them sat upon him whilst two others bound him tightly so that he could not move hand or limb, and two others held me fast so that I could not reach unto my children.

“ And I called unto the holy mother and to our Lord Christus, ‘ Oh ! holy mother of God ! Save my children ! Oh ! Jesus Saviour ! Save ! ’ and they laughed and told me, ‘ Inshallah ! ’ the holy mother would save, they would show me how she would save, and Jesus the Saviour would save just as he had saved himself on the cross.

“ They told me they would make my husband dance in flames of fire to delight my eyes, he could be very skillful with his saw and hammer,



they said, for my husband was a carpenter, but they would show me what use they would make of his saw and his hammer.

“And so they dragged the man bound out of the house and there by the door they poured oil upon him and set him on fire, and as he burned alive and his body rose up in the flames, they clapped their hands and told us to see how he was dancing, and they kicked us as we screamed with the terror of the sight.

“And then they tore off the clothes from my body and nailed me to the wall of the room, they said ‘Inshallah’! they would nail me as my Lord Christus had been nailed to the cross and surely he would save me even as he had saved himself. And they took my husband’s hammer and nails. ‘Mashallah! Mashallah!’ they said and laughed loud as they nailed my hands and my feet, ‘Mashallah!’ never had a giaour’s hammer and nails done such good work as nailing his own wife.’

“And they took his saw and sawed into pieces the bodies of our little boys. “Bismillah!

Bismillah!' they shouted as they sawed the little bodies, 'never had a giaour's saw done such good work as sawing his own puppies.' 'Allah ho Akbar!' they all cried out together in a loud voice. 'Allah ho Akbar! truly Allah is great for this blessed day since He has given to the hands of the faithful a giaour's saw to saw a giaour's puppies.'

"And there nailed against the wall I saw with mine own eyes my two sons sawn asunder with their father's saw. Oh! they were so young and so tender: the elder six and the younger four years of age; and mine eyes could not close upon the horror before them, they remained wide open, fixed in their sockets. And the demons got hold of our little girl, she was the eldest of the three, nine years old, and they outraged her until she died under the terror and agony of their fiendish passion. And the weeping angels walked amidst the demons that were slaying us and received in their arms the souls of my children.

"And with my eyes fixed wide open in their sockets I saw the demons tear out the warm heart and liver of my sons from their cut open breasts,



'EAT' THEY SAID 'EAT THE HEART AND LIVER OF THY DEAR SONS THAT  
THOU LOVEST SO MUCH: THY DEAR SONS,  
SO PRETTY AND SO FAIR.'



and they broke open my mouth, and crammed the heart and liver of my children into my mouth, and with shouts of laughter they told me to eat the dainty morsel. 'Eat,' they said, 'eat the heart and liver of thy dear sons that thou lovest so much : thy dear sons, so pretty and so fair.' And with the heart and liver of my sons in my mouth I choked to death."



Oh ! miserable mother ! never since the dawn of Creation hath woman endured anguish like thine.

"I am not alone," she said, "I am but one out of thousands of mothers of thy race who have suffered like me. Say rather, never since the dawn of creation have such horrors been perpetrated on the earth, as the hellish deeds that have been wreaked on thy race and mine."

Pass on Mother of woes ! thy tale of horror hath been written on the scroll and I have marked it with the cross, the symbol of anguish. Another waiteth.

She also was a woman. "I too am a mother," she said ; therefore I took my scroll and wrote upon it.

## THE SECOND MOTHER'S STORY.

" Ah ! our hearts were heavy on the blessed Pasch day, for though friends and neighbours greeted one another, saying ' Glad tidings to you ! Glad tidings to us ! Christus has risen from the dead ! ' yet our hearts were heavy, for we had begun to feel and to understand that our enemies were holding council against us how they might destroy us, and a few days afterwards we heard there was fighting at Adana, where our people had some arms and could sell their lives dearly ; but there was no fighting in our village, no time even given for defense, for with false treacherous beguilings they deceived us.

" They said to our men, ' Peace ! Peace ! we have nothing to do with what is going on in that far town ; here in this village we are friends, we are brothers. We reverence your Esa. He was a great prophet, and we are brothers. Why should

you think that we wish to do you harm? Have we not always lived as friends? and the Khor-an forbids us shedding the blood of friends.'

"And they said, 'Give us of your bread and your salt for a pledge between us,' and they did eat of our bread and our salt, saying unto us, 'We have eaten your bread and your salt, and now be assured that we can no more lift up our hands against you.'

"And they said to our men, 'Go quietly to your work and have no fear for yourselves, your wives and your children. We are pledged by the bread and the salt that we have eaten.'

"And so they quieted our fears and we were assured by their fair speaking, and our men believed them, for murder was not in our hearts, but they with their hearts full of murder, thirsting for our blood and hungering for our possessions, made their preparations for killing unknown to us, and at the blowing of a trumpet, which was their signal, they made a sudden attack upon our men, unarmed as they were in the midst of their work in the field, rushing upon them with swords and



knives and clubs and axes, and shooting them down with their guns, of which they had many and our men had none.

“ And with every shot, and thrust of knife or sword they cried out, ‘ Here is your Constitution ! Here is your Liberty ! Here is your Equality ! Ye giaour swine ! Ye unclean dogs ! Ye would be equals with the true believers ? The Khaffirs would have equality with the faithful whom Allah loveth. Inshallah ! Ye shall have your equality now.’

“ And after they had killed our men, they plundered our homes ; and they drove away our cattle and oxen, our asses and mules, they robbed us of everything, everything, and they said unto us, ‘ We will find you other husbands.’ They told us that they had counted us all up, every giaour man woman and child in the village. ‘ We have your number,’ they said, ‘ and we will count up your dead bodies to make sure that not one of the christian vipers has escaped.’ And they outraged the young wives and the young girls whilst the husbands and fathers were lying dying





THE WEeping ANGELS CARRIED THE FRENZIED SHRIEKS OF THE MOTHERS, AND THE ANGUISHED WAILS OF THE WOMEN, AND THE DYING MOANS OF THE CHILDREN, AND LAID THEM BEFORE THE GREAT WHITE THRONE UNTO JUDGMENT.



in pools of blood : and they tore our babes from our arms and trampled them under their feet before our eyes, and broke the bones of the children, and some they burned alive with their mothers.

“And some of the women whom they had outraged, they killed, and others that were very fair to look upon they carried forcibly into their homes, and others they burned alive because they said they could not waste powder and shot on swine like us. They trampled my babe to death and they threw me with my two older children into the fire. I held their hands tight and tried to jump with them out of the flames, but they beat us back into the fire with long poles and we burned to death.

“And the vultures came down from the mountains to eat the bodies of the dead lying on the plains, and from this desolation upon the earth the weeping angels carried the frenzied shrieks of the mothers, and the anguished wails of the women, and the dying moans of the children, and laid them before the great white throne into judgment.”

Pass on! thou too, mother of woes! thy story hath been written on the scroll, and others wait.

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And they came and stood before me a company, and I counted them one by one and they were ninety and seven, and I took my scroll and wrote upon it.

“THEY ARE NINETY AND SEVEN.”

And there was one in the company in the garb of the church of Ararat, and I recognized him as the shepherd of the flock, and they were all women and children and some old men, but only three men in the prime of life, and they coming forward from out of the rest lifted up their hands and said, “It is given to us to speak for we were left to the last and we must tell the tale of the murder of these innocents.”

“We got driven into the church, for we were trying to find a place of refuge for the women and

children who were fleeing for their lives from their murderers, and the Ter Baba said, 'Come into the Sanctuary of the Lord and unto the abode of His Holiness,' and they shut the door of the church upon us, and they compassed it round for they were a great crowd: and they called to our Ter Baba from the outside.

“ ‘Kheshish Khaffir ! knowest thou Allah has commanded us to smite the infidel root and branch, but we will give thee and thy khaffirs your lives if ye will accept Mahommed the true prophet of Allah.’

“ ‘We will give you the night to think over,’ they shouted out to us, ‘for we must eat and drink and refresh our strength with sleep. It has been hard work slaughtering all the swine.’

“ ‘And so they outside did eat and drink from the stores of our homes, and inside the church the wounded moaned in their pain, and the women sobbed for their dead, and the little children wept for hunger, and the Ter Baba kneeling before the altar lifted up his voice and prayed loud. Daughter of thy people thou knowest the prayer of the church

of Ararat that is said before the altar of the Lord 'In this Abode of Holiness and in this Seat of Praise. In this Dwelling-house of Angels and in this Place of Expiation for men, we fall down and worship.' And we all fell down on our faces and worshipped; and we repeated the 'Belief' for strength into our souls, and the Ter Baba praying said, 'We are planted in the house of the Lord and in the courts of our God we shall blossom,' and continuing in prayer, he prayed louder that our strength should not fail; and he walked in the midst of us laying the cross over our heads, young and old, and beseeching our Saviour Lord to keep us under the shadow of His holy cross faithful unto death.

“And at the first break of dawn the demons waiting outside opened the church door. Daughter of thy people thou knowest the morning song of the church of Ararat? The Ter Baba walked out of the church with the uplifted cross in his hand chanting that hymn of praise, and we all joined in the song following after him, but our parched throats could scarcely swell the chant, and the sobs of the children mingled in our ears with our





THEY STOOD ROUND US GLARING AT US LIKE WOLVES, WITH THE THIRST FOR  
OUR BLOOD BLAZING IN THEIR EYES.





broken voices, and the weeping women cried out that the angels walked with us.

“ But the demons that were waiting outside seeing the uplifted cross in the Ter Baba’s hand, knew and understood the sign, and they stood round us glaring at us like wolves, with the thirst for our blood blazing in their eyes, until continuing in that song of praise we chanted His name, ‘ Jesus Christus,’ and at the mention of that name they rushed upon the Ter Baba and with horrible howls and yells they snatched the cross from his hand and spat upon it and trampled it under their feet; and they dragged the Ter Baba by the beard, and some spat on his face because they said it was ‘ Nejiss,’ and they cried out to him, ‘ Thou Khaffir Kheshish, son of a slave, down on thy knees and acknowledge that Mahommed is the true prophet of God and the holy manifestation, or else we will crucify thee as thy Christus was crucified.

“ And they shouted, ‘ Allah ho Akbar—*Mahommed un Russool lil-lah,*’ but the Ter Baba speaking boldly said, ‘ Mahommed we will not acknowledge for Christus is our Master, but neither

my people nor I have done any of ye harm or injury, therefore release us and let us go in peace.'

"But they began to howl and yell 'Khaffir Kheshish, down on thy knees, turn thy face to Mecca and say '*Mahommed un Russool lil-lah,*' or else we will crucify thee;' and he answering said unto them, 'The servant is not greater than his Lord.'

"And they tore off his clothes and dragged him to a tree and nailed him there; and they seized upon the three of us and struck upon our sides with their clubs until they broke all our ribs, and they strung us with our feet and left us with our heads hanging downwards. And they outraged the women and made a great slaughter of the children, piling the babes one upon another, and seeking to strike off their heads at one stroke of the sword; but as their hands were not skilled in the swordsman's art, they half severed the little necks and then kicked away the half murdered babes, moaning in their agony, and whilst they thus outraged the women and slaughtered the children, the wife of the Bey stood on a terrace close by and clapped her hands and laughed for joy.

“And the Ter Baba nailed to a tree prayed with a loud voice and beseeched the Lord that our faith should not fail ; and they cut off his nose and his ears, and the joints of his fingers, and he praying louder called out to us, ‘I see the heavens opened and the Son of Man standing in the clouds with His angels,’ and whilst he thus spake they pulled out his tongue and put hot irons into his eyes, and with a yatagan they cut open his belly with two cuts in the shape of a cross ; they said, he could have as much of the cross now as he wished, and they finished him by setting fire to his beard.

“And when they had killed all the women and the children, burning some alive, and cutting others into pieces, or beating their skulls ; they came to us three men and broke the shins of our legs, and our arms which were hanging downwards, and they poured oil upon our heads and lighted a fire below on the ground, and the oil from our heads hanging downwards dripped into the fire, and the flames caught up and licked our heads, and so with burning heads we died.”

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And I saw descending upon the earth in a half circle a chain of angels, for their long locks were plaited one with another's so that they made a chain, and I took my scroll and wrote upon it :

“THE ANGEL CHAIN.”

And hand in hand they stood and I counted them and they were twenty and five: and I marvelled seeing their tresses thus braided one with another's.

“Tell me,” I asked, “why you have thus plaited your locks one with another's?”

And they answering said: “We plaited our long hair one with another's to be bound together lest the heart of one weak one amongst us might fail in the hour of trial, for we were only village girls, our fathers tillers of the soil, ‘rayahs’ as the Turks called them, and the Bashi-Bazouks offered us our lives, ‘Mahommed and life; Christus and death,’ they said; ‘accept Mahommed, and ye pretty gazelles! ye shall be free.’

“But we refusing to denounce our Saviour



I SAW DESCENDING UPON THE EARTH IN A HALF CIRCLE A CHAIN OF ANGELS, FOR  
THEIR LONG LOCKS WERE PLAITED ONE WITH ANOTHER'S  
SO THAT THEY MADE A CHAIN.



Lord, whose name had been anointed on our foreheads, and yet fearing lest we being only lowly village maids, the heart of one weak one amongst us might fail her in the hour of cruel death, braided our tresses one with another's that the strong might uphold the weak, and so we remained in the burning house where some two hundred of our people were being burned to death and perished in the flames with them."

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And I saw a company of two thousand of women and children and old men, and I asked them, "Who are ye?" and they said, 'We are the two thousand roasted alive to death in the school where we, having no longer any homes, had taken shelter, but all the horrible slaughter and the burned homes had not satisfied our murderers and they pursued us even there and set fire to the house, and the soldiers of the Constitution stood round the burning building and shot down any one attempting to escape the flames. They turned the school house into a great fiery furnace, and they stood outside and watched us curling up alive in the flames, and

they jested over our charred bodies swaying and rocking in the fire's fierce heat, and joined their laughter with our death shrieks. 'Bismillah! Bismillah!' they shouted as we shrieked and died; 'A fine sight! a fine sight! See how the giaour puppies curl up into little black balls!' they said unto one another. 'Mashallah! these giaour swine have fat and flesh to burn: but the smoke of their bones is incense to Allah. Inshallah! this smoke of Khaffir bones will open the gates of Paradise to the faithful.' "

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"And I saw a large company of men in the prime of life and some in the flower of their youth; and of these, some spake of being shot down in the fields, others of being hunted to death by dogs, and others of their blood flowing in the market place, in the factories and workshops. So I took my scroll and wrote upon it:

"Man goeth forth to his work and to his labour until the evening, but these had gone forth to their labour to mingle their life blood with the sweat of their brow."





“THE HUSBANDMEN HAVE CAST OUT THE HEIRS OUT OF THE VINEYARD AND  
SLAIN THEM! WHAT THEREFORE SHALL THE LORD OF THE  
VINEYARD DO UNTO THESE HUSBANDMEN?”



And they speaking to me said: "We are the murdered dead: our portion was cut off from the earth, but our widows and orphans and childless mothers weep everywhere. We their natural protectors were wantonly slain, and now darkness and the dimness of anguish remaineth with them, and gaunt hunger stalks in our desolated homes."

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And I saw the clouds of the heavens parted asunder, and like the breaking of morning light a great company of angels in shining white garments descending upon the earth; and they joined the martyred host of my people, and they wiped the tears from the faces of them whose tribulation had been written on the scroll: and straightway a river of light ran into the earth and divided me from them, so that I stood on one shore of the shining river and they on the other; and they proceeded farther and farther from my sight, and I turning away from looking at them saw again the mighty One who had commanded me:

"Daughter of thy people! Write what the slain of thy people shall speak unto thee."

And He stood encircled in a cloud of fire, and on either side of Him waited two mighty angels with their arms folded over their breasts, and the sword of one lay under his feet, and I knew that the name of the one was Gâbriél and the name of the other was Mikhâél, who waited before the presence of the King ; and I durst not lift up my head, for mine eyes dazzled by the glory before me, in fear and trembling I bowed down to the earth, and laid my scroll at the feet of the King.

“The husbandmen have cast out the heirs out of the vineyard and slain them ! What therefore shall the Lord of the vineyard do unto these husbandmen ? ”

And the King answering said : “Thou knowest the book ; open it and read what is written therein, and let it be for a sign and an answer unto thee.”



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**PEACE AND  
NO PEACE.**



**DIANA AGABEG APCAR.**



PEACE AND  
NO PEACE

BY

DIANA AGABEG APCAR,

AUTHOR OF

“BETRAYED ARMENIA.”

“IN HIS NAME.”

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## PEACE AND NO PEACE.

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“Peace! Peace! when there is no Peace.” Never in the history of the world has the cry of the prophet of Israel been verified as in our day: for never have the nations voiced the cry for Peace, as now, and never have the foreign policies of the governments of Europe worked so systematically to destroy Peace in the world.

Let the nations cry out Peace! Peace! but the Damocles' sword of war must ever hang over the world, ready to fall at any time, so long as the governments of Europe pursue their unrighteous policies, so long as they continue to make misery and desolation outside of their own fences.

The whole argument against war was clinched for us nineteen hundred years ago in the condemnation.

“From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?”

The lust of power and the lust of gold and the lust of territory have been the altars on which human flesh and blood, and the happiness of human life, have ever been sacrificed in our world.

If the nations will have Peace! let them break the altars of ambition and greed in their own countries, and let them say to their own politicians and their own capitalists: "We will have Peace!"

The nations of Europe have cried out Peace! Peace! but the cry has proceeded from their throats only, and not from their hearts; they have each and every one of them been desirous only to see the altars of greed and ambition broken down in the other men's countries, whilst eagerly stipulating to keep their own; and if Peace must come to the world, it can only come when the cry has gone forth from the hearts of the nation.

The nations have not yet learned the eighth and tenth commandments, which the law giver of Israel compounded for his people, although they pretend to have adopted them.

Let the Peace Societies begin by teaching these two commandments with improved wordings

(required by the exigencies of the age) in the schools.

“Thou shalt not steal. Thou shalt not steal another man’s country.”

“Thou shalt not covet. Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour’s, and thou shalt not covet thy neighbour’s country.”

Society would condemn the man who stole another man’s cheque-book or coveted another man’s wife. Let Society condemn the man who covets another man’s country or steals another man’s country, if the world would have Peace.



There is a certain kind of knowledge which we can only reach through deep feeling. To know one must have felt. In these pages I am trying to express the knowledge I have gained through feeling. Perhaps in writing this I may appear egotistical, but in reality I am not so. There are Truths so deep, so true, that there is no room for egotism to stand near them. Whatever egotism there may be in the individual, it burns away before the fire of a great Truth, and knowledge into which one gains an insight by looking with the eyes of deep feeling is like a great Truth that will allow nothing else to stand near its white fire. Henceforth it is not, what I know. It is, what is.



I have a great respect for all the Peace Societies, Peace Councils, &c., &c., &c. ; but it seems to me with the knowledge I have gained through deep feeling, that all these admirable institutions “pay tithe of mint and anis and cummin, and have omitted the weightier matters of the law.”

And yet on the other hand also one cannot but feel that the hope of the future lies in the Peace Organizations. Like the flow of water, they must spread, until beginning with the prosperous and powerful, they reach the desolate and down-trodden.

If the history of the world teaches us any lesson, it teaches us that the earth has groaned in misery through the ages on account of man's cruelty to man ; and it is one of the most hopeful signs of the times that the question of Justice for all men is attracting and arresting the attention of a much larger number of men and women at the present time than it did at any other past time in the world's history ; and the feeling that man's cruelty to man should be prohibited, should not be allowed to go on making misery on earth as it

has done through the ages, is becoming more and more wide-spread in our world now than at any other era in the past. In this growing tendency in thought lies our hope for the future.

Professor Alfred Russell Wallace, in his remarkable book, "The Wonderful Century," tells us that "the world has now become the gambling table of the six great Powers of Europe." If the gambling table? then nowhere has that gambling been so productive of woes as in the Turkish Empire, where England's unrighteous policy has been first and foremost, later more vigorously emulated by Russia and again still more vigorously emulated by Germany!

But I think, rather, it is the billiard-table. The great Powers of Europe treat the small nations as billiard-players treat the balls on a billiard-table; they strike the helpless balls of the small nations with their political cues, and the balls have to go rolling here and there at the stroke of the players.

"The Ball no question makes of Ayes and Noes,  
But here and there as strikes the player goes."

Omar Khayyám has sung this in his Rubáiyát as the privilege of the God of heaven and earth, but what I feel, is, that the God of heaven and earth has not deputed His privilege to the Powers of Europe.

Although the Peace Movement in some countries must be regarded as one of the most hopeful signs of the times, and although ministers in their churches are loudly uttering the prayer that the day of Universal Peace may come, but with the glad paeans of the Peace Societies and the fervent prayers of the Churches ringing in our ears, we cannot but pause to reflect on the bitter irony of pæan and prayer, when we consider how carefully the oppressed peoples of the earth (those who are actually the real sufferers under man's cruelty and injustice) are being thrust out of the Millennium that is now being heralded.

On the one hand we hear of Peace Conferences and Arbitration Treaties being discussed between world Powers, on the other hand we see

the great European Powers rivetting the yoke of the world's cruellest oppressor on the necks of the oppressed, and beating down with relentless hand every struggle of the hapless to deliver themselves from the burden of the oppressor.

We see misery added to misery, woe to woe, desolation to desolation, agony piled upon agony, and, through the clash of the joy cymbals of the prosperous and powerful, we hear the wail of the desolate and the groans of the oppressed, and we ask ourselves whether Justice, Righteousness and Truth are left in our world.

The Christian Governments are calling out Peace! Peace!

They have established a Hague Tribunal for peace between the nations, but they have locked and double-locked the door of this Tribunal to the down-trodden and oppressed of the nations. "You shall not come in here; and you cannot be heard," they have said, "for you are the wronged and maimed and perishing of the earth, and we have no use for such as you.

"The Hague Tribunal is exclusive. It has been established for the mighty and powerful, the free and independent nations.

"The Permanent Court of Arbitration of The Hague has been organized to arbitrate on occasions when two great nations are holding 'mailed fists' into each other's faces and contending as to which of the two shall have a larger share of another weaker nation's country; or when they are wrangling over a booty which they cannot settle satisfactorily among themselves; or when the 'spheres of influence' or the trade and commerce of rival great nations develop into a grievance threatening strife. But if you who are the wronged and maimed and perishing of the

earth, think that here is a place for distributing crutches or binding wounds, why then the sooner you wake out of your delusion the better.”

The oppressed therefore can only hope that they will be heard at a Higher Tribunal than The Hague, and receive Justice at a Higher Permanent Court of Arbitration than the one at Holland.

The nations have cried out Peace ! Peace !

Peace can only come out of Righteousness, even as Strife cometh out of Unrighteousness ; and we know where there is no Unrighteousness there is also no Strife.

But in countries with a Constitution, with a Parliament, with a Government in which the people have a share, there can be no such thing as the guilt of governments without the guilt of nations. Sins are of two kinds—sins of commission, and sins of omission ; it may be that the sins of the nations are more largely sins of omission than sins of commission, but they have undoubtedly combined with the sins of commission of the governments to help in the work of Unrighteousness.



As it has been with the nations, so has it been with the churches. Ministers in their churches pray loudly that the day of Universal Peace should come, whilst they carefully ignore to inquire whether Righteousness tempers the policy of their government and their country with regard to other countries and other peoples less defended than their own. Such prayers put up in the churches whilst the work of Unrighteousness is being carried on outside of one's own fence are vain babblings which a righteous God cannot hear.

Let, therefore, the churches and the nations that are now tuning their throats for treble notes in Peace Songs, first set about the composition of a Righteous Score, from which alone there can proceed Harmony. Let them take the Discord out of the Score before they hope for the harmony of Peace Songs to fill the air.

Since the Armenian Massacres of April, 1909, the Angel of Peace seems to have folded his wings. I feel it must be that the voice of the counsel for the prosecution has gone up to heaven, and the just Judge sitting on His eternal throne has taken count of this gigantic crime perpetrated on the face of the earth.

I am now reading for the first time an address by Dr. Samuel Zwemer, author of 'Arabia, the Cradle of Islam,' delivered before the Sixth International Convention of the Student Volunteer Movement at Rochester, New York, in January, 1910. I have it before me printed in pamphlet form and entitled "The Impending Struggle in Western Asia," and I have come across the following passage in its pages relative to the Armenian

Massacres of April, 1909. " And here is the record, not the sensational reports of the press, not the letters of missionaries written in the terror of their suffering and sorrow and despair, but the cold-blood summing up in Boston in the office of the American Board's Monthly after the storm was over. 'The atrocity with which these Moslems devised tortures and insults to increase the agony of those they killed was truly fiendish, almost unbelievable and far too horrible to relate in detail. Solemn promises were violated and whole villages were tricked into giving up their arms that they might be slaughtered without means of defence, like rats in a hole. Women were compelled to watch while their husbands and children were killed before their eyes; groups were tolled off and marched to some convenient place, where, instead of being shot as they entreated and begged, they were mercilessly hacked to pieces, men and women and little children, as it was said 'Not to waste powder and bullets on such swine.' Dead and wounded were then piled together and fires built to consume them. Mothers with newborn babies were dragged from their hiding-places and life beaten out of them. Women and girls were

reserved for a worse fate. Everywhere there was an orgy of hate and lust, with hardly a hand lifted to end the struggle.' ”

And as I read these lines I think not so much of the Moslem's "orgy of hate and lust" as of the part which the great European Powers have played in this orgy of hate and lust of the Moslem Turk against the Christian Armenian. The part that the great Christian Powers have played since the famous Treaty of Berlin consigned the Christian Armenian bound hand and foot to the mercy of the Moslem Turk ; "hardly a hand lifted to end the struggle."

In his book "Armeniens et Jeunes Turcs" the author A. Adossides writes : "In a few days the soil of which the Armenian is the most ancient possessor, plentiful in harvests and abounding in life, has been transformed into a land of sorrow and death. By the number of the victims, by the accumulation of miseries and sufferings, this disaster recalls more a brutal action of nature, an explosion of cosmic forces, convulsion of the earth or volcanic eruption, than a work of man.

"That which by a singular euphemism has been called at Stamboul the troubles of Adana,

constitutes in reality one of the most monstrous outrages that the Armenian martyrology has had to register." And the writer continues, "the drama of Adana has passed almost unperceived in Europe."

But I feel that God Who has preserved us as a nation through six centuries of loss of independence, has preserved us for a purpose. It cannot be that He has preserved us through the centuries to be this day trampled by the Powers of Europe and to be exterminated by the Turk.

The politicians and capitalists and rulers of Europe have not considered our existence of any importance, but it may be that the God of heaven and earth thinks differently.

The German Emperor once said that the whole Eastern Question was not worth the bones of a single Pomeranian grenadier, but since we are all

". . . a clod of saturated Earth  
Cast by the Maker into Human Mould,"

It must be that this Maker who has cast us all clods of saturated Earth into Human Mould, places just the same value on our bones as on the bones of the Kaiser's Germans, and although after the Armenian

Massacres of 1895/6 the Kaiser gave free expression to his opinion that the Sultan should be allowed to do with his subjects as he liked, it must be that the God of heaven and earth was of a different opinion.

I feel sure that it is so. I have held discourse with my inner self. I have reasoned with that self which is my soul, and my soul has answered me: The God of heaven and earth is the Maker Who has Cast us into Human Mould; consequently, by primordial right, our people are God's subjects, and not the subjects of the Sultan of Turkey; consequently, when the Kaiser relegated our people to the Sultan to be done with as the Sultan liked, he assumed authority over God's subjects and presumed on God's rights, and no man, even though he were the mightiest military King in Europe, should dare to presume on God's rights.

Christ taught us to say : “ Our Father Who art in heaven.”

As a nation we have repeated that prayer through the centuries. We began saying it before all the nations of Christendom. Can it be that our Father will regard us not, the first among the nations to call Him “ Father.”

If Christianity is true and not a delusion? if Jesus Christ is the Son of God? if He lives and reigns to-day at the right hand of the Father? then surely He cannot forsake His faithful followers. Surely His ears have been open to the dying cries of His slaughtered children. Surely He has heard the frenzied shrieks of Christian mothers and the anguished wail of Christian women,

even though they may be only Armenian mothers and Armenian women, and surely He must say to the powerful nations of Christendom :—

“Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me.”



The English poet Shakespeare tells us—

“ All the world's a stage,  
And all the men and women merely players ;  
They have their exits and their entrances.”

The same may be said of the nations—

“ All the world's a stage,  
And all the nations merely players ;  
They have their exits and their entrances.”

We have had our entrance and our exit. Who are we? Whence do we come? A nation that has bridged Time! Stretched from the dawn of the ages until this modern day of a modern world. A people with a history before history began to be written, and whose history is still being written in blood and in tears. Standing

“behind the scenes” through the centuries. Kept standing there by the “Master of the Show.”

“We are no other than a moving row  
Of Magic Shadow-shapes that come and go  
Round with the Sun-illuminated Lantern held  
In Midnight by the Master of the Show.”

I prefer Omar Khayyám’s genius to Shakespeare’s. It is on a higher plane.

I say to myself “the Master of the Show” hath not put the puppets into the box and closed the lid, but He has kept us standing “behind the scenes” through the centuries.

Can it be that this enduring life is all for naught? or is it that He

“Whose secret Presence through Creation’s veins  
Running Quicksilver-like”

has preserved us through the centuries for another entrance on the world’s stage?

Perhaps Europe, in the fulness of her pride, would laugh to scorn the presumption of my thought, and yet I am only seeking to find out the purpose of the “Master of the Show,” the Supreme Controller, Who controlleth all.

And if our world were left to the unreserved control of earthly rulers, politicians, diplomatists,

statesmen, financiers, generals and admirals, then it were well if our earth were still "without form and void, and darkness was on the face of the deep."

But we know there is a Power that brings all earthly power into subjugation and shapes the end of human actions. The Power that gave to Napoleon, St. Helena ; to Julius Cæsar, the base of Pompey's statue ; and to Alexander, his unattained expedition. That Power must surely call a halt to European diplomacy and political intrigue, and demolish Turkish Agony from off the face of the earth : however greatly the exigencies of European politics and the interest of Turkish bondholders might demand that Turkish Agony should be allowed to pursue its course unmolested : however firmly the Kaiser might think that the Sultan or the Sultan's successors should be allowed to do with the Armenians as they liked.

When Dr. David Starr Jordan, the Director-in-Chief of the "World's Peace Foundation" was in Japan, in his lectures on Peace *versus* War, he emphasised the power of money loans and of the men who loaned the loans. He said that war between England and Germany was impossible, because no money to carry on such a war could be secured by either nation from the bankers of Europe, and that the same conditions prevailed with regard to war between France and Germany.

Dr. Jordan said that the bankers controlled the governments of Europe, and that Turkey recently raised a loan from them at the rate of 17 per cent. interest payable in advance.

Have the Peace Societies whose battle-cry is "Peace on earth, goodwill to men" and the

Churches of Christ that preach (or at least ought to preach) not only "Peace on earth, goodwill to men," but "It is not the will of your Father in heaven that one of these little ones should perish," ever enquired for what purpose Turkey raises loans in Christian Europe ?

In the supplementary chapter, "Twenty Years of the Armenian Question," to his book, "Trans-Caucasia and Ararat," the author, Mr. James Bryce, writes :

"Now the Turk, though a barbarian himself, has been able, and that largely by means of money borrowed in Europe, to provide his forces with all the most effective engines of destruction which science continues to invent, and has thus been able to rivet his yoke more firmly on the necks of his Christian subjects."

In another page of the same chapter and book, Mr. Bryce continues :

"Modern science has immensely increased the strength of a regular government, even the most inefficient government against insurgents. Troops provided with new field cannons and with rifles of the latest makes have now over men provided only with swords

and daggers, or at best with old muskets or matchlocks, advantages for which no amount of personal bravery can compensate. What chance has the bravest man armed with a club or a knife or a pistol against a rifle which kills at one thousand yards."

These undeniable facts represent the situation to-day, and stand as true now as when they were written in 1896, for as the world knows, Turkey is always able to negotiate loans in Christian Europe in order to equip herself with engines of slaughter for the destruction of the subject Christians. More than this: Turkey has always been able to command European Service in the training and drilling of Bashi-Bazouks and such-like soldiery that comprise the Turkish Army, in, as we are told, the work of making the Turkish Army "efficient" and "re-modelling" the Turkish Navy. This is one great factor that has worked through years of long-drawn out agony, and is taking its share to-day in all the slaughter, misery, woe, and desolation of those Christian peoples who are groaning under the Turkish yoke, and I would recommend this factor to the attention of the Peace Societies.

That the Turkish Government raises loans in Christian Europe for the purchase of arms and ammunition, field cannons and rifles that kill at a thousand yards, to hurl all these engines of slaughter and destruction on the unarmed Christian races (living on the soil of their Fatherland at present usurped by the Turks) and thus consummate their slaughter, destruction and desolation, is a glaring fact patent to the eyes of the whole civilized world.

And not only does the Turkish Government march soldiers armed with all the modern equipments of warfare into the Christian quarters of the towns and into the villages of the unarmed Christians to slaughter and desolate, but arms and ammunition are also freely supplied by the Government to the Moslem population, who thus stoutly equipped are able to perpetrate their onslaught on the unarmed Christians.

Such has been the history of Turkish rule over Christians for over a hundred years now, and there is not the shadow of a doubt in the minds of all people cognisant with the subject that such will continue to be the history of Turkish rule over Christians, so long as the Turkish Government is

able to negotiate loans in Christian Europe for the purchase of all the instruments of warfare which modern science has invented ; so long as it is able to command European service in the organizations of the Turkish Army and Navy.

When the day comes that the Turkish Government is unable to negotiate loans in Christian Europe, then we will see the might of the Turk frizzling away like as dry twigs in a furnace.

But if the Peace Societies are working for "Peace on Earth," if the Churches are standing up for the law of their Lord and Master, then surely this corner of the earth (where not only does cruelty reign in its cruellest and most hideous aspect, but is helped to reign by Christian Europe) deserves their attention.



Dr. David Starr Jordan's utterances during his peace mission in Japan had the supreme merit of being lucid; he put it plainly that the governments of Europe were lassoed by the financiers of Europe—what he termed “the Invisible Empire of Europe.”

The financiers control the governments of Europe because the foreign policies of the governments have led them into the lasso of the financiers. It is in the Turkish Empire where the European Powers have been most relentlessly and furiously struggling for individual supremacy that their foreign policies have been especially marked by unrighteousness and immorality. It is the rivalry in the Turkish Empire that has brought Europe into the condition to-day of being armed to the

teeth. And it is the money required for the purchase of the armaments that has put the lasso of the invisible Empire of Europe round the necks of the governments of Europe.

These facts speak for themselves and require no further comment.

At the Coronation of King George V. of Great Britain the only Sovereign State not represented in London was Morocco, and it was reported that the British Government refused to receive the Moroccan Embassy in consequence of outrages by the Sultan's troops in villages near Fez, when women and children were seized and publicly sold in the market of the capital city of the empire.

But it is curious that the Moroccan Government should have been refused representation at the Coronation in London on account of the barbarities and atrocities of the Moroccan Government, whilst at the same time the Turkish Embassy was represented. It makes me consider how the wanton and hideous massacre of Armenians on the plains of Cilicia in 1909, and the destruction of their

homes, all planned, prepared and organized by the Constitutional Turkish Government and carried out under their authority, and the hideous atrocities perpetrated on the Albanians two years later, made the Moroccan atrocities and barbarities, bad as they were, pale beside the Turkish.

Not Abd-ul Hamid, but the Constitutional Government, planned, prepared and organized the hideous Armenian Massacres of 1909, which were carried out under their authority, and the first act of the Young Turks on coming into power was to order the second massacre of Adana; nevertheless, the representatives of the Moroccan Government were ostracised, whilst the representatives of the Turkish Government were received as honoured guests.

What therefore was the mysterious magical secret that gave to Turkey the passport which was denied to Morocco? "Shut Sesame!" for savage and barbarous Morocco. "Open Sesame!" for worse than savage and barbarous Turkey. Surely this offers food for reflection.

The passing away of Morocco also illustrates at the present time that curious unequal balancing of the scales which we call Fate. We have seen it illustrated in individuals. The man who steals a coat or a purse gets clapped into prison, whilst the man who commits some gigantic fraud which ruins thousands of innocent persons goes scot free, and we know that his position in society gets the thief of the coat or purse into prison, and his position in society helps the bigger criminal to go scot free.

So it has been with Morocco. Her kingdom is ancient: it is hers by inalienable right; but her geographical position allows her to be wiped off in the name of civilization and benevolence. The country is located in such a part of our sphere that a barter and compromise can be arrived at between

two alien powers stronger than herself who are anxious to gratify their own greed and enrich themselves at her cost.

Might is Right in our world, as it always has been, and Justice is an Illusion which only Mercy looks at with wet eyes.

Not that I for a moment uphold that Moslem rule is good for any country or for any people, even though they be Moslems ; or that I do not believe when France has settled into power that she will govern Morocco infinitely better than it was ever governed before ; on the contrary, it is my conviction that any Government based on the Kor-an (and every Moslem Government is based on the Kor-an) results in stagnation, blight and darkness for the country and the people. But what I wish to point out is, how in juxtaposition to Morocco, the geographical position of the empire of the city of the Constantines is strategic, and though the clank of the marauder's sword sounds in her historic streets, yet there can be no barter or compromise between the Powers of Europe grinding their hungry teeth and snarling at each other over the booty. The Ottoman Empire is therefore like the man who commits the gigantic fraud that has

ruined thousands of innocent persons, and yet goes scot free; and Peace Societies, Peace Councils, Hague Tribunals, Hague Conferences are like the police and the magistrates, who sit with folded hands and allow the greater criminal to go free.

The Ottoman Empire, gangrened by its own crimes, ulcerated by its own vices, would have long ago ended in decay and death, but the Powers of Europe made of it and are continuing to keep it as a Force for working slaughter, woe and desolation, of innocent and long-suffering peoples. This, I think, is the gigantic crime that makes the Civilization of Europe a mockery and a lie, and of her Christianity an insult to Jesus Christ.

I would suggest that the Peace Federations set about restoring the booty (over which the Powers of Europe cannot compromise) to the rightful heirs. They will then, like another St. George, have slain the Dragon of Strife.

At the very time when the diplomatic contest between France and Germany over Morocco was raging at its fiercest and the world waited with bated breath trembling lest the Damocles' sword of war was going to fall, it was startled by the open criticism of a British diplomat on German policy, and following it Reuter's messages announced that negotiations for the Baghdad Railway were going to be opened up again.

Now if we seek for an explanation of this diplomatic incident we have to look at the map of Asia Minor. If we take a new map of Asia Minor we will see a line of many curves running from the Bosphorus to Koweit (a semi-independent Arabian village and town now under British protectorate) at the mouth of the Persian Gulf. This line is



marked on the map as a black band beginning from the Bosphorus to the Taurus Mountains ; continuing from the Taurus Mountains to Koweit, there is only the outline of this black band.

This line on the map of Asia Minor marks the line of the Baghdad Railway, the operations of which, as the black line shows, have proceeded as far as the Taurus Mountains ; there the operations have stopped (which are going to be begun again) ; but that is why we see on the map only the outlines of the black line running in its many curves to Koweit at the mouth of the Persian Gulf. The land, twelve miles wide and the length of a kingdom, through which this railway line runs is a concession to Germany, a free gift made by the ex-Sultan Abd-ul Hamid to Kaiser Wilhelm (truly a princely gift, as all must admit, and worthy of the donor and the receiver).

However, the Arab chief, Sheik Mumbarakh, Lord of Koweit, just at this interesting epoch, when the operations for the Baghdad Railway had reached the Taurus Mountains, took it into his head to transfer his allegiance from his old overlord the Sultan of Turkey to a new suzerain of his own choosing, and he now nestles under British pro-

tection. Further we have been told that Sheik Mumbarakh has laid his sword across his thigh and sworn that Koweit shall not be the terminus of the Baghdad Railway. So this is how the situation stands. It can cause many incidents in British and German diplomacy, but it has only one explanation.

This line, although it looks harmless enough on the map, is fraught with perilous possibilities. It has already made one terribly dark page in history, and after having made that terribly dark page it is not possible that it should not make more dark pages in history. It would therefore not be amiss to give some details here of this portentous enterprise which two great European Powers now regard as full of possibilities for enriching and exalting one of them at the cost of humbling and impoverishing the other. These probabilities and hopes and fears alone make it a wonderful story, more wondrous than any of those wonderful stories in the book that has made Baghdad famous.

To begin at the beginning (the wonderful story should be written thus). When United Germany came into existence, at least a hundred

years too late in the history of Europe, she found that sometimes in the name of achievement, of daring and enterprise, and sometimes in the name of civilization, Christianity and benevolence, the richest and most luscious portions of the globe had already been monopolised by other European nations who had thereby become mighty and great. She also read the lesson written largely in the councils of Europe. "The power that is greatest in Asia, is mightiest in Europe." So United Germany set herself to the task of becoming great in Asia in order to become mighty in Europe. Thus struggling to carve out a great future, her searching gaze turned towards the arena where Anglo-Saxon and Slav grappling with each other contested the ground inch by inch.

As I have said before, it is a wonderful story. This arena in which Slav and Anglo-Saxon grappled was the birthplace of civilization, history and religion; it was the venerable and ancient home of culture and learning at a time in the world's history when Slav and Anglo Saxon and Teuton had not emerged into civilization or gathered culture and learning. But in this ancient land of civilized peoples the savage and barbarian

sat enthroned, and the hand of the destroyer had been everywhere, killing, pillaging and desolating. Civilization was blasted, religion martyred, history written in blood and fire, culture and learning buried under the stones of ruins. The heirs of the desecrated inheritance looked back with yearning eyes to their glorious past, and bruised and bleeding struggled for freedom from the thrall of the savage; but so relentless and furious was the contest between Slav and Anglo-Saxon that the heirs of the inheritance could not even save themselves from being trampled under the feet of the combatants.

Into this arena United Germany stepped, confident that the sword of the Teuton could win what Slav and Anglo-Saxon could not wrench one from the other. And this is the point where the wonderful story of the Baghdad Railway rises (not as Aphrodite from the sea-foam, but as Minerva, armed and helmeted, from the head of Jupiter).

The story has now to be stripped of all ornamental phraseology and be told in plain words. In plain words then, Abd-ul Hamid II., Sultan of Turkey (in addition to other favours) gave to Wilhelm II., Kaiser of Germany, as a free gift, a

concession of land twelve miles wide (not running in a straight line, but in undulating curves) from the shores of the Bosphorus to the mouth of the Persian Gulf on which to build a railway, and Kaiser Wilhelm gave to Sultan Abd-ul Hamid in return for this magnificent gift his friendship. The mightiest military king in Europe became the friend of the Sultan and the friend of the Sultan's successors. That the friendship has proved strong and lasting we can see by the information contained in telegraphic messages of the honour of the Black Eagle conferred by the Kaiser on the reigning Sultan of Turkey and his successor to the throne.

The heirs of the desecrated inheritance paid the tax of the magnificent gift with their life blood and their charred bones ; but, of course, such life-blood and such charred bones are too insignificant items to be counted in the exalted sphere of European politics ; too insignificant for the consideration of Hague Tribunals and Hague Conferences ; too insignificant even to attract the attention of Peace Societies or Peace Councils or the churches of Christendom, and it is only the God of heaven and earth Who stoops to take such insignificant items into consideration.

In the meantime the Baghdad Railway remains uncompleted, and as "for the want of a nail the shoe was lost," so for the want of a terminus a magnificent gift has remained useless. The chief of Koweit (the town located at the mouth of the Persian Gulf) having transferred his allegiance from the Sultan of Turkey to the King of Great Britain, snaps his fingers at his old overlord from under the aegis of his new suzerain. According to British views a railway which is a purely German enterprise extending from the Asiatic shores of the Bosphorus to the mouth of the Persian Gulf threatens British trade and supremacy in India, and it is incumbent on the Lord of Koweit to safeguard the interests of his own suzerain.

Now we are told that the negotiations for the Baghdad Railway are going to be opened up again, and an expectant world must wait with bated breath to see the result of the negotiations, as it waited with bated breath to see the result of the Moroccan negotiations.

And now, whilst the Baghdad Railway negotiations are looming in the future and the Franco-German settlement over Morocco has not been completed, the Italian-Turkish conflict has started into prominence.

The cause of the present Italian action against Turkey seems hard to define. When nations go to war they invariably go to war for some unrighteous cause; undoubtedly there have been some wars in our world which have been waged for a righteous cause, but these particular wars have only been the exceptions to the rule. In this present Italian-Turkish conflict we do not see the motives which have started the conflict have been influenced by any righteous cause; nevertheless, this action of Italy against Turkey

has to be regarded as a falling into and helping the work of disintegration of the Turkish Empire, which has been going on for over half a century. The Turkish Empire has long been dying, and it would have died, as we all know, long ago, but for the new blood that has been infused into its moribund body from time to time, first by one European power and then by another. But it seems now as if either the hands of the political surgeons are getting weakened, or it may be the decomposition from within of the moribund body makes external aid of no effect.

Time has now made the outlook for Turkey serious, and the subject Christians who have suffered so cruelly from the atrocious barbarities of successive Turkish governments, must only feel that the pity of it is, that it is not more serious.

War is exhaustive ; and every weakening of Turkish strength sustains the anxious hope in the hearts of the suffering Christians looking to the day of deliverance. These peoples are all now straining their eyes for the writing on the wall, which when it flashes forth will not require a Daniel to interpret.



The Arabs also we have often been told hate Turkish rule, and it is gall to their pride that a Sultan of Turkey should presume to be Khaliff of Islam, for this sublime exalted position according to Arabian views should be reserved for an Arab, a Khoreish of the Khoreish. Abd-ul Hamid kept up his Khalifal position by rich douceurs ; he, according to an Eastern saying, "sugared the mouths" of the Meccans, but I believe the Young Turks have forgotten to sugar the mouths of the Meccans.

As I write these lines the war is going on, and it cannot be surmised whether the contest will be continued as a sort of guerrilla warfare or otherwise, or the two belligerents will quickly come to an "amicable settlement." European political unrighteousness has been so ramified that one consequence of their policies must follow on the heels of another ; and the all-round complications created by the rivalries and jealousies of the European Powers are so intricate that the end is difficult to foresee.

The European Powers by keeping up the Ottoman Empire have only prolonged the agony of the subject Christian races groaning under the

yoke of Turkish dominance; but they have not renewed the strength of the empire, neither made it whole.

Lord Salisbury once said: "The great Powers have resolved that for the peace of Europe the Ottoman Empire must stand." Undoubtedly when Lord Salisbury made that statement he did not take the justice of God into consideration; he did not pause to consider what the God of heaven and earth might have to say in the matter.

The Ottoman Empire was made to stand, and it was allowed to continue in its work of slaughter and desolation of the subject Christians, and Europe has got her "Armed Peace."

And now the Justice of God is making it clear that the peace of Europe can only be assured by restoring to the small nations (whom the great Powers have trampled so long) their inheritances. Not the standing up of the Ottoman Empire, but the setting up of small independent states must become the set-back to the rivalries of the great European Powers. Not keeping up the dominance of the savage and barbarian over civilized peoples, but restoring to civilized peoples their freedom and their inheritance can assure peace to Europe.

The Justice of God is making this clear now, and if the great European Powers, blinded by their greed and selfishness, will yet not see what the Justice of God is making clear, if they will yet be found fighting against God, then Eternal Justice, which is not to be mocked, will be righted in spite of them.

Now, whether Italy is carrying on her high-handed programme in Tripoli through the might of the Triple Alliance? which seems unlikely, having regard to the Kaiser's pronounced affection for the Turks and considering that the German Ambassador to Turkey, Marshall von Biberstein, was virtually the ruler of the Turkish Empire. Or whether Italy has a secret understanding with England and France? which seems likely, considering that they would both undoubtedly prefer Italy as a neighbour in northern Africa to Germany. Or whether it is independent action on the part of Italy? which also seems unlikely, as it would be too hazardous an undertaking thus flinging defiance at England, France and Germany. We

who are outside of the charmed circle of diplomacy have not as yet the opportunity to know. However, through what agencies Italy is carrying out her high-handed programme is not of importance ; what is of importance is, that we can see Eternal Justice is taking its course.

Although I am a lover of peace and averse to war, yet as an Armenian I must rejoice with an exceeding great joy at the annexation of Tripoli by Italy. To us Italy's victory and Turkey's defeat mean infinite joy, and we cannot look at it in any other light except as punishment to the Turks for their crimes, whilst we sustain the anxious hope in our hearts that the day for a more complete retribution is coming quickly.

And since the Italian action against Turkey came just at the time when there were grave apprehensions that the Turkish Government was setting a-foot preparations for another holy war against the unarmed Armenian villagers in Armenia and arrested the impending calamity, we must regard Italy as a sort of temporary saviour.

Although the Young Turk Government began by putting into prison those Armenians who had escaped the massacres, hanging innocent Armenians for the crime of defending their homes and families from their murderers and plunderers, and robbing the Armenians of their lands to make free gifts to the Turks and Kurds.

Although robberies, murders ("petites tueries," as A. Adossides, the author of "*Armeniens et Jeunes Turcs*," calls them in his book), abductions of young girls, with death or imprisonment meted out by the authorities to father or brother who dared to save daughter or sister, had been going on in the Armenian villages the same as in Hamid's time, yet three circumstances following each other in succession just before the declaration of war by Italy showed unmistakable signs that another massacre was in project.

The re-destruction of a church at Hassan Beyli (ruined during the last massacres and rebuilt by the Armenians) ordered by the military governor of the town. With my knowledge and experience of Mahommedans I know that nothing can be more sinister than the destruction or re-

destruction of a church ; after that one may expect anything.

The official letter from the Vali of Kharput, Mehemet Ali, to the Armenian bishop at Charsanjak, pointing out to the bishop that his office was purely spiritual, and it was not his business to meddle in the dispute about the lands ; and the Vali finishes his official letter by warning the bishop not to create strife. As the Turkish authorities always warn the Armenians not to create strife when they are preparing and organizing a massacre, we have to regard this official warning of the Vali of Kharput as the usual forerunner of what follows.

The public address to the Armenians of Mushir Osman Pasha, the military inspector at Mush. "You Armenians!" said Mushir Osman, "holding so tenaciously to the dispute about the lands, have given cause for enormous ill-feeling, and have deprived the Kurds of their means of living. You Armenians! being clever, city learned and progressive people, can succeed with your glib tongue and forceful pen ; but the poor Kurds, being half-savage and not city learned, have only strength and arms which they must use in self-defence against you."



The Armenians, knowing from past experience a speech like that coming from the military inspector could only mean it was his intention to supply the Kurds with arms and ammunition to enable them to perpetrate an attack on the Armenian villages, informed the Patriarch at Constantinople, who applied to Shevket Pasha for the recall of Mushir Osman. The War Minister promised to recall Mushir Osman and despatched a telegram to Mush to that effect, but the telegram never reached its destination, and the Armenian newspapers at Constantinople were clamouring for Mushir Osman's recall when Italy's war against Turkey broke out and arrested the calamity that was impending over that portion of our unfortunate race whom a cruel fate has left in the power of the diabolical Turk. The Armenians must therefore naturally wish that the war may be prolonged for an indefinite period.

During the Russo-Japanese War, when Russia was experiencing her overwhelming defeats by sea and land, the Turks said "Hairik's telegram has reached heaven." They may be reminded now that the telegram of the widows and orphans and childless mothers has reached heaven.

An example of the justice of the Young Turk Government is given in "Hadjin and the Armenian Massacres," by Rose Lambert. The authoress, an American Missionary of Hadjin, writes in this book of her experiences during the massacre days, and the following is her account from her personal experience of the action of the authorities in Hadjin after the massacres.

"The resident Turks of our town were appointed to act as policemen in gathering the offending Armenians into prison, and they were locked in until the prisons were packed to such an extent that there was no space for them to lie down, and bedding was denied them. Some were brutally tortured so as to extort confessions.

This was told us not only by the prisoners, but by the doctor who was called to administer medical aid to the tortured.

“One young man was met by these policemen and taken to prison. The prison-keeper said to them, “His name is not on the list.” They answered, “Put him in, anyway ; it will not take long to add his name.” Some were in for months before they received a hearing, and daily new ones were added to the number. Those condemned were sent in chains to the penitentiary, where they were again to appear before a higher court before receiving their final sentence.

“Amongst the many prisoners who were sent to the penitentiary were the city mayor and son, the members of the city council, the men who were responsible for the divisions who protected the town until help came, the man who carried the provisions to those on guard, and the baker who baked the bread that the guard ate.

“The prelate was also taken a prisoner, but after months of imprisonment was again released and returned to Hadjin, as were also the majority

of the other seventy who had been sent ; but several are to-day in the penitentiary condemned to ten years' imprisonment for having taken the soldiers' guns when the party started with the judge to try and disperse the Turks who were attacking the villages.

“Do not confuse an American penitentiary with a Turkish, for the remains of the crusaders' castles are used, and the prisoners are placed in these damp dungeous and receive only water and a piece of bread daily. No suits are furnished them, neither soap, or even a little coal, but they must wear the old suits they chance to have when they enter the prison and there, wrapped up in a blanket, they lie on the damp ground floor, having nothing to do but to wait and wait for the long years to pass till they can once again see the sunshine on the hills and gather their scattered and uncared for family together.”

Another venerable American Missionary wrote : “The only action taken by the government seems to be to put into prison those Armenians who have escaped the massacres.” And we know that some of the prisoners were released by the strenuous exertions of the Armenian Patriarch at

Constantinople and the Armenian Committee, nobly aided by the American Missionaries; but the great majority of these innocent men cruelly imprisoned have been left to rot in the Turkish dungeons.

As Italy keeps on bombarding and capturing the Turkish forts in Tripoli, the question of Turkish rights, spoilation of Turkey, flagrant breach of international morality on the part of Italy, the stealing of Tripoli by Italy, are being widely discussed.

To make use of the word "spoilation" in connection with any action taken against such a ruthless spoiler like Turkey must stand condemned as monstrous hypocrisy; and no one can deny that Civilization and Humanity are calling out loudly for the abolition of Turkish sovereignty.

The history of Turkish rule over Christians for over a hundred years now is only the history of murder, violence, plunder and desolation. Decade after decade of more than a hundred years

has seen no abatement of Turkish horrors perpetrated on the powerless Christian races subject to Turkish rule ; but, on the contrary, an aggravation of them.

Since the Turks proclaimed a Constitution in 1908, they have held the attention of the civilized world, and in spite of the enormous amount of bribe money that is being paid in and out of Turkey for a palliative presentation of Turkish atrocities, yet the civilized world has been made to realize during the last three years, even better than before, the truth of Chateaubriand's famous utterance "L'espèce humaine ne pent que gagner à la destruction de l'Empire Ottoman" and to understand through stubborn facts which no amount of bribe money could suppress, that what are called Constitutionalists have been running faster in the race of unbridled cruelty than even Sultan Rouge and his Yildiz clique.

Within the last three years the civilized world has been made to realize that the genius of the Turk had discovered it would be easier to destroy and desolate under the ægis of a Constitutional Government, easier to carry on the

crusade of Pan-Islamism by a proclamation of liberty, equality and fraternity.

So although the exigencies of European politics and the interest of Turkish bond holders may demand that the Ottoman Empire must stand, yet Civilization and Humanity are calling out loudly that the savage dominance of the Turk over civilized peoples must be broken, and that species of murder, outrage and plunder, which are peculiarly Turkish, must cease on the face of the earth.



When it comes to the question of Turkish rights, it were well also to consider how the so-called rights have been won and how they have been maintained.

My own people are to-day the greatest and longest sufferers under Turkish savage barbarism. When the Turks invaded Armenia, they invaded a country already broken in strength and all but completely crushed. The talons of the Roman eagles had been planted in the vitals of Armenia, and the incessant warfare and frequent incursions of the Persian had exhausted the country's strength. Harassed by Kurds, Tartars and Egyptians, with a geographical position that was the highway of surrounding nations, the unhappy land of our fathers succumbed at last to the invasion of the

Turk. Such, briefly told, is the history of the Turkish conquest of Armenia.

But Turkish power was firmly established when Mahommed's charger pranced under the dome of St. Sophia and "the city of the two continents and the two seas" came under Turkish dominance. It is by the fall of Constantinople that the military glory of the Turk has to be measured, therefore let us consider how the fall of Constantinople was accomplished and thereby measure the military glory of the Turk.

How the nations of the past have warred, and how the nations of the present are warring for the possession of *the ring of the two emeralds and the two sapphires* must make the angels in heaven weep.

When the Peace Societies and the Peace Associations talk about Peace, I would suggest that they first settle the vexed question of who shall wear this ring? Justice points to the heirs, and the Peace Societies and Peace Associations would really be bringing Peace to the earth if they set about restoring the city of the Constantines to the heirs of the Constantines.

We are often told that the Turk won his empire by the sword, that he has kept it by the sword, and he will lose it by the sword. Facts, however, point out that the Moslem Turk won his empire by the help of Christians, that he has kept it by the help of Christians, and the conviction forces itself that he will lose it when Christian support is with-drawn.

I have read a great deal about the Turks and Turkey in the pages of many writers. The Turks have had their enthusiastic admirers and their unsparing denouncers, but there is nothing I have yet read written about them that so plainly places the actual Turk before the reader and so convincingly impresses his mind, as Tigran Yergat's "Can Turkey Live?" The writings of the Young Armenian are like an illuminated text, and we read them to know what we never had the opportunity of knowing before. Written in 1896 and translated from the French, he begins his lucid "multum in parvo" information about the Turks, with

"For the last hundred years, Turkish Agony, interrupted now and again by violent convulsions,

is constantly becoming a spectacle of horror and of surprise for the civilized world,"

and running through the gamut of Turkish history with his facile pen he concludes with

"The existence of the Khalifate in Europe is an iniquitous anachronism destined to disappear. But the calculations of the European Powers require that the horrors which the Moslem régime inflicts on the Christians shall be continued. Before entering a house it is well to set it on fire in order that the help to be rendered may be the pretext for aggression. During the Armenian Massacres the Sultan received every encouragement from two foreign Powers. The reason for this is that the principle of nationality, if rigidly enforced in the East, would diminish in a singular manner the domain of European covetousness. The small States created out of the ruins of Turkey have had the misfortune to take their liberty seriously to heart. They did not wish to become the tools of the Powers, but aimed to insure their own independence. This was termed their 'ingratitude.' The word was invented by the English and applied by them to Greece; the Russians hurled it against the Bulgarians and by anticipa-

tion against the Armenians. 'We do not want in Asia Minor an ungrateful Armenia.' The blockade of Crete and the Græco-Turkish war have revealed this feeling of impatience on the part of the Powers disturbed in their plans of partition.

"One cannot be mistaken as to the nature of the final convulsions of the Turkish Empire considering that the Turks have their brains solely dominated by the Pan-Islamic hallucination, and their physical powers taxed with militarism. It is against the Bulgarians, the Servians, the Greeks, the Armenians, whom Moslem bigotry prevents from becoming the allies of the Turks, that the latter, led by Prussian officers, will direct their Mauser rifles, and the heat of their fanaticism. Interrupted by a period of quiet, full of anxious expectation, the period—alas! unavoidable—of violence and massacres is destined to be prolonged in Turkey, until the far distant day when some chivalrous ruler, animated with the desire of uplifting the enslaved races, of avenging the slaughtered Christians and of restoring to Christ the empire of the East, shall triumph, under the millenarian dome of St. Sophia, in the hieratic

attitude of St. George overcoming the Dragon."

" . . . of restoring to Christ the empire of the East. . . . "

How much is contained in that short sentence? for it is a fact that the great Christian Powers have been straining every nerve and exerting every endeavour to keep Christ out of His empire.

In this respect, if in no other, Moslems are better than Christians; for they would resist to death any attempt on the part of Christians to take possession of the holy cities of their Prophet or their sacred "Kabaa." Whereas the great Christian Powers have by their strong support of the Moslem Turk helped him to hold those places which of all places in the world command the Christian's homage and reverence. Truly is the love of Christians cold, their loyalty and allegiance wanting; whilst the love of Moslems burns with a fiery heat, and their loyalty and allegiance is full measure and running over.

“The passing of the imperial power from the Paleologi to the Ottomans,” writes Tigran Yergat, “was not the brutal event, the ‘theatrical stroke’ that we are taught in school. It did not signify the triumph of one race by another or the destruction of one religion by another. At the siege of Constantinople Mahommed’s grand vizier was a Greek, his choice troops were Christian Janissaries, and the fall of the city was chiefly due to a European, the Dane Orban, who cast the biggest guns of the time.

“What were in truth the Janissaries, whose strength bolstered up the Turkish Empire? A collection of Greeks, Armenians and Cappadocians, whom Orkhan enrolled and disciplined as a



military body without requiring them to be Moslems.

“Old legends held in high respect to this day would have it that the young Christians were proselytized by sheer force. We know to-day authoritatively what the religion of the Janissaries was, for although they no longer exist, their chaplains, the Bektashis, have survived them.

“The dynasty of Osman found in the Bektashis excellent recruiting agents. We must consider them as the real organizers of those immense Christian forces that go by the name of Janissaries, whose religion was one of sheer impiety.”

The empire of the Turk, as is shown, was won by those immense Christian forces known as Janissaries, renegades from the faith of their fathers ; and I was glad to read the following confirmation of Tigran Yergat's statements in an article entitled “Constantinople as a Moslem Centre,” written by the American Missionary Dr. Henry O. Dwight in the July number of “The Moslem World,” published this year.

Writing of the siege of Constantinople, Dr. Dwight tells us “The conqueror's cannons were

cast by the Hungarian Orban before the walls of Constantinople. The great fleet that hemmed in the Byzantine galleys during the siege was commanded by a Bulgarian who abjured Christianity for the sake of this splendid appointment, and took the name of Baltaoglou (son of an axe.)

“After their first attack in 1390 the Turks spent sixty-three years, and men and gold without count in five sieges, before the Janissaries, pouring in through the breach in the triple wall, trampled under foot the body of the last of the Constantines.”

On that day, when the Empire of Christ was won for Mahommed by Christians, the angels in heaven wept. And on this day, when the Empire of Christ is held for Mahommed by Christians, the angels in heaven weep.

The Janissaries, whose valour won Constantinople for the Turk, are no more; the Cappadocians are also no more; but the Greeks and Armenians might well say to themselves now “The fathers have eaten sour grapes, and the children’s teeth are set on edge.” Truly have the teeth of the children been set on edge by the sour grapes that the fathers have eaten, for to-day,

Greeks and Armenians (two superior Christian races) are held down under the brutal and bestial domination of the savage by powerful Christian nations loudly proclaiming their Christianity and civilization.

There are missions for uplifting the "heathen" (I never use the word myself; it is not to be found in my vocabulary), and missions for down-treading the christian. Sea and land compassed to bring one "heathen" into the fold of Christ, but the faithful followers of the same Christ valiantly struggling to keep their feet out of the mud and slime of Islam forcibly thrust into the mire. Christendom has no use for Christians nineteen hundred years old; it wants the brand new article. Christendom is busy assaulting the faiths of the "heathen" with the gospel, and equally busy keeping up the worship of Mahommed under the dome where Mass should be intoned.

The Greeks are the rightful heirs of Constantinople; "the city of the two continents and the two seas" is their patrimony; *the ring of the two emeralds and the two sapphires* belongs to them.

Greater and Lesser Armenia belongs to the Armenians. It was the soil of our fathers before history began to be written, and we, the heirs, are thrust out of our inheritance. It is in our hands that the prosperity of our country lies ; but Powerful Christendom has chained and manacled our hands.

Why should we, the cleverest and most progressive, the finest and most superior race in Western Asia, the oldest of Christian nations and the primary stock of the nations of Christendom, be held down under the brutalizing, degrading, blighting, destroying power of the most bestial and bloodthirsty savages on the face of the earth. Does not the fact of strengthening the hands of the Turk and keeping up Turkish dominance over Christians make all "missions to the heathen" rampant hypocrisy, and all the talk about Christianity, Civilization and Humanity a mockery and a lie? Christians hurled to destruction on the one hand, and missions for Christianising the "heathen" on the other.

Let us have Christian missions in non-Christian lands by all means. Let the message of the Christ be carried from pole to pole. And there

is no one who believes more firmly than I do in the uplifting, humanising, civilizing influences of the Christian religion. But let Christendom also save Christians from destruction and degradation. This is what should be done first, and the other afterwards. American Missionaries are of the opinion that the Christianising of Western Asia lies in the hands of the Armenians, but the Powers of Europe are determined that there shall be no Armenians left.

Dr. Dwight also gives the following information in his article, "Constantinople as a Moslem Centre."

"If Venice was at war with Turkey, Genoa was kneeling at the Sultan's throne. If the armies of Islam were doing their pious work in Poland or Austria, France was humbly begging for a treaty of commerce.

"Until the nineteenth century almost all the expert artisans, many of the generals and admirals, and some even of the statesmen of Turkey, were renegade Christians bought by gold, whose origin is concealed in the histories by the sounding Arabic names which they adopted.

"In later times, French, German, and British, and even American experts have been openly

employed, without the condition of changing their faith, to lay out fortifications, to organize or drill armies, and to build and work a navy.

“To-day if Christendom were to unite in a boycott that should refuse to sell arms and ammunition and battleships to Turkey, the Khaliff of Islam would be ‘but a noise,’ like the Pharoah of Jeremiah’s day.”

In the nineteenth century, when Russia was demolishing Turkey, England stepped forward and saved. Later, when England menaced, Russia and Germany protected Turkey from the penalty of its crimes, and by their support of the Turk silenced the indignation of public opinion in England over the Armenian Massacres.

In the nineteenth and twentieth centuries, the man-slaying machinery which modern science has invented are bought by Turkey in European markets with loans of European gold, and European Service has the most important share in the organization of Turkey’s army and navy.

Thus these incontestable facts prove that the empire of the Turk has been won by the jealousy of Christians; that it has been maintained by the jealousy of Christians, and the conviction forces

itself that Turkey would be wiped off the map if Christian support were withdrawn.

Turkish Agony is kept up (a curse on the face of the earth) on account of the strategic position of the city of the Constantines. It would be wise policy to seat a Greek prince under the combined suzerainty of the Powers of Europe on the throne of the Constantines. European Jealousy could thus be mollified and the deadliest scandal of Christendom become a thing of the past.



After the massacres of April, 1909, the Young Turks boasted that they "had taught the Armenians a lesson which they (the Armenians) would never forget."

I will present to the Young Turks an improved wording of their boast.

"With the help of Europe we have taught the Armenians a lesson which they will never forget, and which God also will not forget."

An ocean of blood now separates the Armenian from the Turk; and although Europe has helped to create this ocean of blood, yet it is not in the power of Europe to bridge it over. This ocean of blood lies open under the eyes of a just God.

"Better it would have been for the Christians of the East if no diplomatist had ever signed a

protocol or written a despatch on their behalf," wrote Mr. James Bryce in 1896, and in 1911 we are drinking the truth of this assertion to its bitterest dregs.

As I have said before, the Turks have their enthusiastic admirers, and we often read of Turkish courage and bravery, but in the last Armenian Massacres of 1909 it was clearly demonstrated that the courage of the Moslem hordes was only equal to butchering unarmed men and women and children. It is recorded of one young Armenian fighter at Adana (a lad of twenty) that he killed thirty-seven Turks with his own hands in one place on the second day of the struggle ; and it is also well known that not only were the Turks generously supplied and replenished with arms and ammunition by the Government, whilst the meagre stock of ammunition of the Armenians gave out, but the Turks resorted to

treachery of the foulest and basest in order to accomplish the slaughter.

In "Twenty Years of the Armenian Question" I have come across the following passage in connection with a Turkish military attack on a small band of Armenian mountaineers in 1896.

. . . "the gallantry with which these Zeitunlis defended themselves against vastly superior Turkish forces in the winter of 1895/96 proved these isolated Christians to be worthy compeers of the men of Tsernagora, whose dauntless valour has been commemorated by the greatest poets of this generation."

And I find a corroboration of Mr. Bryce's statement in "Personal Experiences in Turkish Massacres," of the American medical missionary Dr. F. D. Shephard.

"Meantime the war around Zeitoon went slowly on. It was apparently not Abd-ul Hamid's policy to bring that to a close until the massacres were finished. To be sure it was winter and the mountain roads were deep in snow, but by February, when the European powers interfered and arranged a capitulation, there were no less than thirty-four, or parts of thirty-four, regiments

of soldiers starving and freezing in the mountains in the attempt to conquer about five hundred men."

To read of thirty-four, or parts of thirty-four, regiments of soldiers, armed and equipped with all the modern weapons of slaughter, being helped out by the Powers of Europe from starving and freezing in the mountains in their attempt to conquer about five hundred men armed at the best only with old muskets and match-locks, must needs provoke a smile at the mention of Turkish courage and bravery.

As the Italian-Turkish war proceeds, fears and threats of a "Holy War" are being conveyed in portentous phrases in the newspapers, and it is astonishing that the newspapers should be waking up for the first time now to what has been going on for over a hundred years. For more than a century the Turkish Government has been carrying on a "Holy War" against the Christians subject to Turkish rule, and as I have already mentioned on a previous page, just before the Italian-Turkish conflict started there were grave apprehensions that the Turkish Government was setting afoot preparations for another holy war against the unarmed Armenian villagers in Armenia, and the Italian action against Turkey just arrested the calamity.

The heaviest threat of a "Holy War" is being levelled at the head of England as the Christian ruler of seventy-six Moslem Millions in India, but there would be a "Holy War" in India every day if it were not for the two hundred million Hindoos standing on the soil; and as long as there are two hundred millions of Hindoos in India making a heavy numerical preponderance over the Moslems there need be no fear of a holy war in that country, because we all know that Brahmanism versus Islam is the controlling force in India. And we all also know if the number of Hindoos and Mahomedans in India could be revised, that is if there were two hundred million Moslems and seventy-six million Hindoos, there would be no need of an Italian-Turkish conflict to start a holy war in that country.

The Koran and Shastras have not come together. It is possible for the Shastras to live in peace with the Gospel, but the Koran cannot live in peace with either Shastras or Gospel.

According to Tigran Yergat, as long as the Turkish mind was under the influence of the dancing Dervishes, it was possible for Christians to live under Turkish rule. The altered conditions

began when the students of El-Azhar brought the spirit of the Koran from Cairo to Turkey. Tigran Yergat writes of the primitive Turks as a nation possessed of "the qualities and defects of a soldier on the march." Into this nation of "soldiers on the march" the Spirit of Islam was infused until it permeated it thoroughly, and we see the result in the Turkish character of to-day.

Dr. Samuel Zwemer, author of "Arabia, the Cradle of Islam," writes of "the disintegration" of Islam in Persia. I think it is too early to be so hopeful, yet although Islam is Islam, we see it under one feature in Persia and another feature in Turkey, not because of the fact that the Persians belong to one sect of the Prophets' religion and the Turks to another, but because the Persian mind has always lain largely under the influence of the genius of Persia's poets.

Islam came into Persia to demoralize the race, to paralyse the intellect of the people, and to bring stagnation into the land; but there is no doubt that a saving influence has been at work all the time in direct antagonism to the mental and moral deadliness of Islam: for Sadi and Firdusi, Hafiz and Omar Khayyám have ever been



keeping up the work of dynamiting the spirit of the Koran in the Persian mind.

The epigrams of Sadi are household sayings around Persian hearths, and the quatrains of the tent-maker are sung on hill and dale in Persia. This influence made it possible for the Bab to arise in Persia, and for one-third of the Persian people (may their number increase) to turn Babists. I have always regarded the Bab as a disciple of Sadi and Omar Khayyám. It has also made it possible for *Esa abné Mariam* (Jesus son of Mary) to be venerated in Persia as in no other Moslem country.

It is unfortunate for the Turks that the fire of genius was never found in a Turkish brain, and they drifted away from even such civilizing influences as the Mesnevi had given them.

In a book called "The Armenian Awakening," published in the latter part of 1909 by the University of Chicago Press, the author, Leon Arpee, writes in his preface:

"When the history of the regeneration of Turkey is written, a large place will be given to the Armenians of that empire. The Armenians

were Turkey's pioneers of enlightenment and civil and religious liberty."

But there will be no regeneration in Turkey. There is hope of regeneration in Persia, and the labours of Armenians in that country may bear good fruit, but the Turkish mind is like the Dead Sea, that can only bear Dead Sea fruit. The Armenians, in trying to regenerate Turkey, have been trying to gather grapes from thorns and figs from thistles; they ought to have known that they would fail.

The case of Persia is worthy the attention of the Peace Organizations.

The best element of the Persian people are to-day making valiant efforts to work out their own salvation, but Russia and England will not allow them to establish peace and order in their own country. In this game Germany would also join if she were not slapped back by Russia and England.

The very fact of the ex-Shah in his last attempt to regain his throne passing freely through Russian territory shows how criminal is the policy of Russia, to set fire to the house in order that the help to be rendered may become a pretext for entering it: and England is falling into the grand Russian plan of the partition of Persia.

No doubt England's excuse would be that the Russian advance in Persia would imperial her own hold over India ; but it is plain also that England's own covetousness does not allow her to choose the nobler and better way of helping Persia against Russia. She chose to set up the monstrous iniquity of the Ottoman Empire as a barrier against Russia's advance to the strategic position of the city of the Constantines, and now she is joining in the work of frustrating the praiseworthy efforts of a people struggling valiantly to reach change and betterment from the old order of things.

Russian and British policy in Persia was clearly defined on that day when the Russian and British flags were crossed over the doors of the ex Shah's apartments in the Russian Legation, where he had taken refuge from the fury of his people. From that day Russia and England became friends, for before they were enemies.

It is clear to all that Russian and British policy aims to partition Persia and divide the country between themselves, Russia taking the northern half and England the southern. I frankly admit that British rule means good

government, fairness and justice under its laws, but I think it is an Englishman who has said "good government is no substitution from self-government," and since the Persian people are sincerely and honestly seeking to establish good government in their country, they have no need of England's good government.

On the other hand, also, the whole world knows that the rule of "Holy Russia" is a standing libel on the very name of Christianity. The horrors of Russian prisons can only be equalled by those of Turkish prisons, and despotism in Russia is like a cage of closely woven meshes of steel enclosing in the whole country, and stifling the very life-breath of its people; therefore, of necessity Russian rule in Persia would only be a curse for the Persian people, and the passing away of Persia into Russian dominance will not further the interests of Civilization or Humanity.

The very fact of the choice of American financial advisers also shows how fully alive the Persian people are to the peril of European covetousness.

And the missionaries also should awake to the fact that the foreign policies of the governments of the Powers of Europe are the greatest obstacle to the spread of the Christian religion in non-Christian lands. Christians and their religion are looked upon with distrust by non-Christian peoples on account of the grabbing policy of the governments of Europe.

And much as we deplore the spread of Socialism, let us not lose sight of the fact that the Socialists are only following the example of the

Governments and the Nations in the domain of covetousness. The Governments and the Nations covet what is not their own outside of their own countries, and the Socialists covet what is not their own inside of their own countries.

Recent telegraphic despatches announced that the Kaiser had rebuked certain Roman Catholic Italian priests for display of feeling in regard to the present Italian-Turkish war and exhorted them to emulate the Christ-like example of the Moslems. Such a rebuke and exhortation seems strangely curious, considering that in all the mosques in Turkey curses and imprecations have been hurled at the Italians, and mullahs and people are all praying for Turkish victory and Italian defeat.

Besides, it has always been a practise in Turkey, under the old régime, and under the Constitutional Government, for the imams to shout out anethema and curses in the mosques against Giaour and Khaffir (christians and infidels) and for



the congregation to respond: "Allah, make the wife of the Giaour a widow and his son an orphan, and give us possession of his goods." This prayer is customary in Turkey in times of peace, and when the country is not at war with any Christian country. If the Italian priests were to emulate the example of the Moslems, then they would have to get up into their pulpits in their churches and shout out anethema and curses against the Moslems, and the Italian congregation would have to respond: "Dio, make the wife of the Moslem a widow and his son an orphan, and give us possession of his goods."

It seems particularly incomprehensible also that such a rebuke should be coming from the Kaiser when telegraphic despatches inform us of the announcement in the Reichstag by the Imperial Chancellor that the Kaiser was prepared to draw the sword against France on account of the Moroccan dispute.

Mail advices from India also bring the news that in all the mosques all over India, Mahommedans are praying for Turkish victory and Italian defeat.

This keen interest taken in Turkey by the Indian Mahommedans and the strong feeling exhibited by them, must also make us reflect on the serious question of the solidarity of Islam in the world to-day and of how it has been brought about. We know that previous to the famous Treaty of Berlin, Turkey was not even a mere geographical name in India. The Treaty of Berlin, however, brought about a change from the former order of things. It assured the strongest Christian support to a Moslem sovereign and a Moslem State, it awakened in the keen mind of the ruler of

that Moslem State the possibilities of a solidarity of Islam and a wide extension of Khalifal supremacy. His hawk-like vision reached the great dependency of the Christian Power, whose ægis had been cast over his throne, teeming with double the number of the 'faithful' in his own empire. After the Treaty of Berlin and the Anglo-Turkish Convention, the emissaries of Sultan Abd-ul Hamid travelled to India to preach Khalifal supremacy, and finally succeeded in getting the Sultan of Turkey prayed for in all the mosques in India.

And now it would be worth while to analyse the exact feeling of Indian Mahommedans. Is it the Christian Emperor of India or the Moslem Khaliff of Islam who is regarded as premier sovereign in the mosques in India ?

As I write these lines the Chinese revolution is rampant.

And this revolution in China, coming as it has to astonish the world, makes me feel that the Russian revolution will come just like that. It is coming! It will come to herald in the day of deliverance for our unhappy race! And the Russian people in their struggle for freedom will not have to fear the criminal interference of other Powers, since Russia is out of the "spheres of influence" of the other European Powers.

If the Russian revolution had realised in 1905 there would have been no Armenian Massacres in 1909. And the Russian revolution will come not only to break open the prison doors in the Caucasus; not only to deliver our people from the

crushing feet of the Russian governmental elephant, but from the devouring teeth of the Turkish tiger.

We look upwards and ask: When is the angel of the Lord coming to break open the prison doors?

And although despotism in Russia is like a cage of closely woven meshes of steel, yet we know there is a Higher Law that controls our world, and that Higher Law must at last bring Russian Despotism under subjugation. The men who now make despotism in Russia cannot arrest the march of Freedom.

But when the Russian Constitution comes, it will have to be remembered that it was a son of Ararat who first framed it, and laid the foundation for that Constitution which will give Russia freedom.

When the Young Turks convened a Congress in Paris in 1907 for a plan of action against the Hamidian régime, they were the sons of Ararat who responded to that appeal, and the

plan of the coup d'état which gave Turkey a Constitutional Government emanated from the brain of a son of Ararat.

Persia owes her Constitution to the bravery of a son of Ararat, and the peace of the capital of the Shah is maintained by him.

It was a son of Ararat who threw Egypt under British Administration.

Must the sons of Ararat work for good government and freedom in other countries, whilst the children of Ararat groan for ever in bondage to the oppressor?

The Star of Hope on Ararat undimmed Shines!

Ararat rising from the dominions of Tsar, Sultan and Shah.

There is a picture of the desert that lies stretched before me. A vast ocean of Sand. Sand, Sand and nothing but Sand. Must we for ever die biting the Sand?

And yet as I look upwards—

The Star of Hope on Ararat undimmed Shines!

I have been reading a book called "The Danger Zone of Europe." The author, Charles Wood, has dealt with the Armenian Massacres of 1909 according to his own point of view, but I find he has come to the following conclusion about the Armenians :

"If an Armenian becomes destitute, either by his own or by somebody else's fault, it will be but a period of a few years before he has re-established himself in as, if not more, favourable circumstances than those in which he lived before the said disaster brought him to a state of poverty."

I have several times come across this estimate of the Armenian character in the pages of other writers, and comments like this from people



of other nations on the recuperative power of the Armenian have aroused my own attention, and have made me realize how, like the great apostle Paul, we have endured through centuries of loss of independence.

“ . . . troubled on every side, yet not distressed ; perplexed,  
but not in despair ;  
“ Persecuted, but not forsaken ; cast down, but not destroyed ;  
“ Always bearing about in the body the dying of the Lord  
Jesus, . . . ”

The trumpets of the Peace Associations are blowing Peace for the prosperous and powerful of the earth ; but we must look to the Hand of God to lift us out of the Darkness of Night into the Break of Day.

Yokohama, 11th November, 1911.

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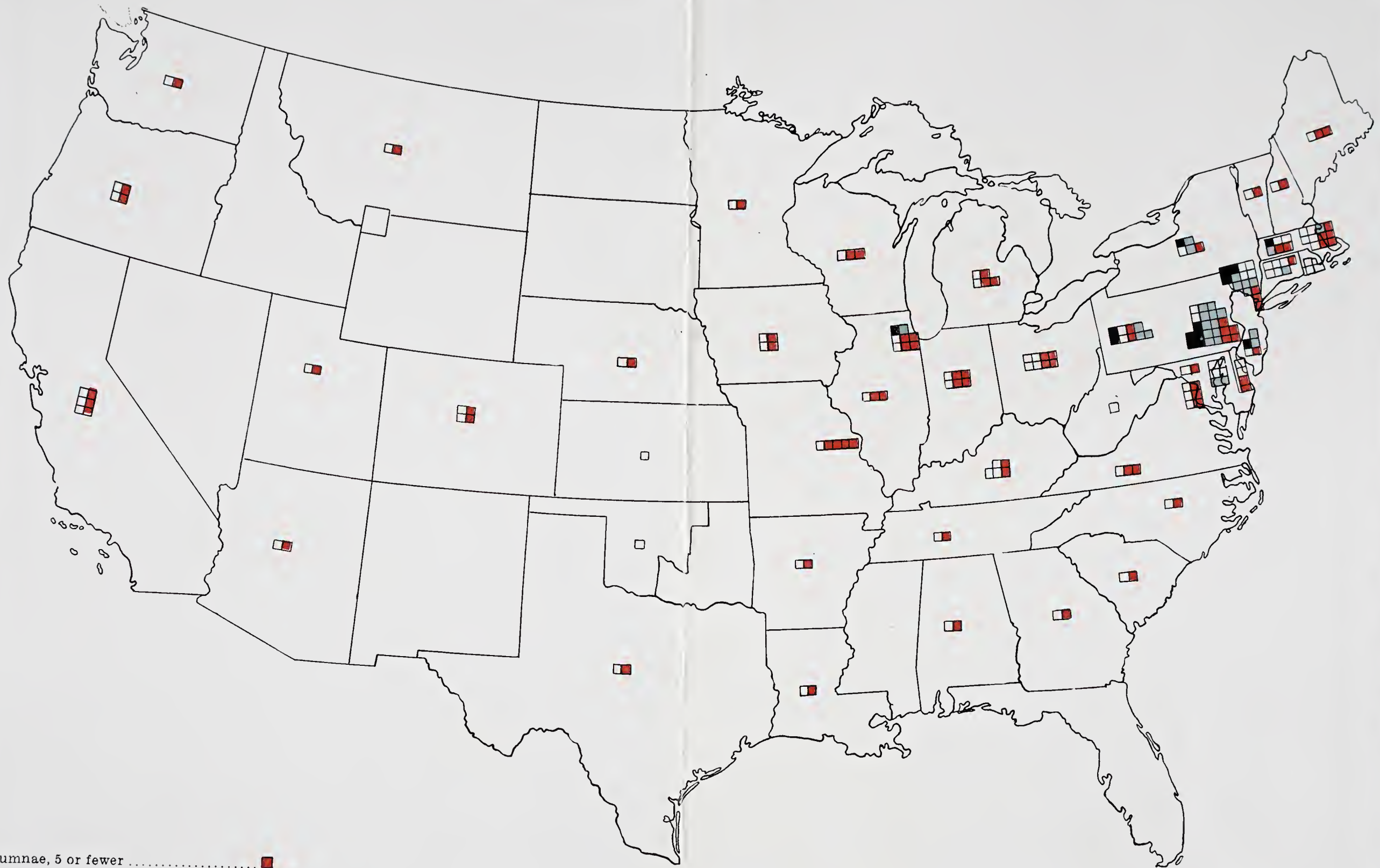
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Map Showing Distribution by States of Alumnae and Former Undergraduates in January, 1911



- Alumnae, 5 or fewer ..... ■
- Alumnae, 25. .... ■
- Former Undergraduates, 5 or fewer ... □
- Former Undergraduates, 25.. ... ■

By Abigail Camp Dimon





# THE BRYN MAWR ALUMNAE QUARTERLY

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## THE ADANA MASSACRE OF APRIL 1909

There is much that I could write about the rise of the Young Turk movement. I could tell you how, when we came to Turkey in 1908, we shared in the enthusiasm of the "bloodless revolution of July 24th"; how I waved my silk American flag as we entered the harbor of Smyrna on the first ship that arrived there after the Constitution was declared, and had a cheer all of my own from the tug that brought to greet us a delegation of the supporters of "Liberté, Egalité, et Fraternité." I could describe to you a walk I took last Sunday out along the road which passes in front of my present home, the road where the soldiers of the Third Army Corps hanged Hodjas to telegraph poles, then marched to the heather-covered hill commanding the city and planted their cannon above Yildiz Kiosk. I could trace for you the development of that counter-revolution of April, 1909, which dethroned the "Sick Man of Europe," and sent him into imprisonment at Salonica. I could discuss the Adana massacre of that same eventful month, and emphasize its causes rooted deep in race hatred, reactionary politics, and Moslem fanaticism. I could tell you of the extent and cruelty of those massacres which repeated before our eyes the darkest hours of history, and give you details that would sicken you and bring hot tears—and you would know that I have in my memory horrors yet more horrible, that both pen and lips refuse to describe.

But my task is more delicate and more difficult. It is to relate my own experiences during those days, and to reveal some of the suffering which has so transformed me that in some ways the people I understand best now are those whose hair is white.

a little one to provide for myself at any moment, I naturally thought most of that. I put on my husband's overcoat, stuffed one pocket as full as I could of tiny garments that were most essential, another with educator biscuits and an American flag (the one I had waved in Smyrna to welcome the glorious régime of liberty only a few months before!) and I decided to carry in my hands a wooden filing-case containing reference cards for my husband's research work in history—cards that we had made together in the Bodleian Library in Oxford and during our quiet winter of study in Tarsus. With these I returned to Mary's room.

She, too, was ready. We realized our danger, and the uncertainty of the next hour, when we might be called upon to go out and face the mob. Did your future ever look five minutes long? We talked calmly of the probabilities in Adana, and were quite ready to agree that we were probably widows. (Her husband had in fact nobly laid down his life, and had already been buried that very evening.) Mary's little baby never cried. It was a blessing for us to have that dear child to care for and think about. Shortly after midnight a miracle occurred. The wind changed. The fire, which had been coming towards us, was blown back over the ruins of the burnt quarter. During the nine or ten hours that it had raged eight hundred houses were burned, and all the Armenians of Tarsus were homeless. Then we lay down and slept; we know well how weary soldiers can sleep in the midst of battle!

All through that night my class of Sub-Freshmen (boys to whom I had given daily lessons in English composition) guarded the part of the house where Mary and I were. They had filled our bathtubs, basins, pitchers, and all other available receptacles with water, and every time a spark had alighted on the roof or balcony or window-sill their vigilance had prevented the fire from spreading to us. All our windows giving on the street had been firmly closed and barricaded. I could peep out only through the slats of the shutters. My boys had cheerfully given up their bedding for the wounded and for the newborn babies. At dawn Mrs. Christie came to us and said that two babies had just come into the world and that a wee mite of a thing had died of pneumonia. For a whole week after this babies came at the rate of two a day. I hurried along after her and pressed into her hands four of my little flannel petticoats I had brought. Then going to my bedroom, I cut out four more and sat down

by the streak of light coming through the barricaded windows to sew them up hastily. It was a merciful thing to have this work to occupy me that morning, for there was no news from Adana.

As I sat there sewing I heard voices shouting: "Gibbons, Gibbons!" I pulled myself together and said to myself, "Steady now, is it life or is it death?" In a minute the wife of the French teacher, Mrs. Imer, opened my door, and said, "Helen, Herbert has come!" I walked to the window in our study which faces the road leading up from the station, and there I saw my husband coming, surrounded by twenty soldiers. Dr. Christie was with him, but not Mr. Rogers. I hurried to the entry and ran into Dr. Christie who must have come tearing up the steps. He said, "Thank God you are safe! Where is Mary?" "In our study," I replied, and followed him into that room.

In another minute I saw my husband standing with his back against the double doors. Then followed a strange experience. I thought: Is he dead? Am I dead, too? Was last night death? If I touch him and his face is warm, then he must be alive. I put my hand on his cheek with this question: "Where is Miner Rogers?" "He is dead," came the answer. All through this he appeared not to recognize me, and turning on his heel walked out into the hall again. Mr. Gibbons has no recollection of this meeting. Turning, I heard Dr. Christie break the awful news to his daughter, and witnessed her wonderful heroism. Then I went through a door into my bedroom, and there was my husband again, with a Turkish officer and another man. "Helen," he said, "this is Assim Bey, who is commanding my soldiers, and the Mudir of Namroun, whom you met last summer. We are thirsty and hungry. Can you make us some tea?" So I made tea for them. That was all.

The days of suspense that followed, the outbreak of the second massacre, the coming of the warships of all nations—I have not time to tell you this. Owing to the prevalence of disease among our refugees and our crowded quarters and the uncertainty of the future, Mr. Gibbons took me and my faithful nurse and friend, Miss Lydia Talbot, of London, away from Tarsus as soon as train service was resumed. Two weeks later, on the upper floor of the Covenanter Mission House in Mersina, our seaport, my baby, Christine Este Gibbons, was born. My physician had fled for his life, because he was an Armenian and singled out for slaughter. Early in the morning of the fifth of May Mr. Dodds, the missionary in whose



home we were staying, rowed out to meet an incoming ship, in the hope that there might be a physician on board. At six o'clock Dr. Dorman of Beirut walked into my room. Christine came two hours later.

When she was three weeks old Christine's travel life began in the launch of *U. S. S. North Carolina*, and she holds the record, I believe, as the youngest lady ever entertained by the officers of that ship. That same afternoon we left by a Khedivial liner for Beirut. From here we journeyed to Port Said, Alexandria, Marseilles, and Paris. A short rest was followed by a trip to Liverpool, and a fast passage home on the *Lusitania*. Christine set foot on American soil at New York, recording her fourth continent in ten weeks. On the day she reached her sixth monthly birthday she was in Paris again.

As I write, Christine is eighteen months old. Recently she has visited Berlin and Athens, and now from her bedroom window in her new home at Roumeli Hissar above Constantinople, she can look across the beautiful Bosphorus to the snowcapped mountains of her native land.

HELEN DAVENPORT GIBBONS,  
Ex-'06.

#### THE CAUSE OF THE MASSACRE IN CILICIA.

Turkey is but the next door neighbor of the civilized countries of Europe. If you board the fast express in Paris, in about three days you alight in the mediaeval streets of Constantinople. As everyone knows, the Turks, like the Huns, migrated in hordes from Central Asia. They swept into a country that had known civilization nearly five times as long a period as our own continent. Their hurricane entrance into Asia Minor meant the annihilation of whole cities with all their magnificent palaces, forums, libraries, and churches, the ruins of which are strewn throughout the land, and make an interesting study to archaeologists to-day.

They came into a land that had known Christianity over a thousand years—a land that had given Christendom some of its most noted theologians, preachers, saints, and martyrs. Moreover, the Turks have dwelt among these Christianized peoples, and next door to the civilized races of Europe for over four hundred years; and yet, the race, as a whole, is still barbaric.

Now I am often asked the question: "Why was the massacre?" To this, there is always one very obvious reason that may be given. The ex-Sultan, Abdul Hamid II, sent the order, and Hell opened her gates. But this answer does not satisfy. The fact is, we must go down deeper than the mere command of a horrid despot; deeper than the motive of looting and robbery, or the love of destruction; deeper than the terrible race-hatred, and all the reasons for that race-hatred between the Turks and Armenians; and even deeper than the fierce fanaticism underlying the Mohammedan religion. In order to understand the spirit of the massacres, we must recall the history of our own civilized races before the principles of Christianity had permeated society. And we must go further back than the French Revolution, for the deeds perpetrated in Cilicia a year ago last April were more hellish than any of which the French were guilty. The tales of the French Revolution may be read by all, but there is much that took place in Turkey that cannot be told. To find a fitting parallel we must go back to the fierce persecutions of Nero or Diocletian. With these as a starting point we can easily see that in proportion as Christianity developed, and the influence of Christ's life and example acted as a leaven in society, so the recurrence of such deeds of violence became less and less frequent.

It is not merely "civilization" that is putting a stop to man's destruction of fellow-man. The Chinese are in many respects a highly civilized and cultivated race. They have had their culture for thousands of years, but still, there were the Boxer outrages ten years ago. They have now begun to adopt our Western civilization and are fast falling in line with their neighbors across the sea. Now, how does our "Western Civilization" differ from the Eastern except that it is fundamentally built on Christian principles? Hence, if the Turks had had our Christian civilization, such massacres would, it seems to me, have been an impossibility.

Does it occur to any one of us that during the four or five hundred years that the Turks have lived in such close proximity to our civilization, they might have been Christianized? Why, then, were they not? The reason is so well known that I hardly need state it. Europe was so much concerned with its own affairs that it cared nothing at all about spreading Christianity, and the Christian peoples whom the Turks had conquered had a church so lacking in vitality, a clergy so useless, and a ritual so close to paganism that they had

won for themselves only the contempt of their conquerors. Moreover, they have never taken any interest in winning over their oppressors to the religion of Jesus Christ. Had they done so, the horrible massacres of Asia Minor would not have taken place, and that is the terribly sad part of it all. In other words, the present-day atrocities in the near-East are due to the fact that Europe had no St. Boniface, or Columba, and Asia Minor no St. Paul to send among the wild hordes that swept westward from Central Asia.

We now come to one of the great reasons for my wishing to return to that blood-stained land. We have a debt to those people that should have been paid centuries ago. If we are honorable, we will strive to pay it now. Since the experiences of 1909 I have felt more than ever impelled to give my life to that land. It is because the massacres have brought home to me with overwhelming force the fact of the tremendous need of that Mohammedan country for the gospel of brotherly love as revealed through Jesus Christ.

Some persons have even asked if I were not afraid to go back! What object could I possibly have in hoarding my life—securely locked in a fire-proof safe? We have an innate contempt for the miser, and the physical life has its risks wherever we are. He who is a miser with his life may easily have his name in the obituary list because one fine day something exploded or collided or slipped and his well-guarded safe was broken into, leaving his lifeless body to be sorted out of the wreck. Personally, I prefer to put my life out at interest and take the risks. Moreover, there is one conclusive reason for my wishing to return to Turkey, and this is personal: I love the land and the people, and love “forgiveth all things,” and whom we love, we try to serve.

MARY PHELPS CHRISTIE ROGERS,  
EX-'04.



## The Bryn Mawr Alumnae Quarterly

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### ALUMNAE ENDOWMENT FUND

At the annual meeting of the Alumnae Association to be held at Bryn Mawr on February fourth the Committee on the Deed of Gift will report on the uses made of the interest of the Fund up to date and will probably offer some suggestions as to the disposition of the money still to be collected. This report brings up the question as to how the Alumnae as a whole really wish to use the money still to be raised; and it is to be hoped that they will come to this meeting ready to suggest or approve some *definite policy* for the use of the Endowment Fund.

It is undoubtedly desirable that the Alumnae should always be in a position to help the College in its greatest need at any given moment; but the facts remain that for several years they have set themselves the task of raising a fund that should increase the academic salaries at Bryn Mawr; that this task is still unaccomplished except in the case of full professors who now receive an increase of five hundred dollars a year; that the College reiterates its need of money for this purpose and its desire to use money in this way; that the Alumnae Association is the donor of a quarter of a million dollars and expects to be the donor of at least another three quarters, and that as such a donor, its wishes and conditions deserve consideration at the hands of the Directors quite as much as those imposed by other donors, such as the General Education Board or private individuals and without having either its manners or its morals condemned. The Alumnae, should, it seems to us, decide upon some definite policy, both to avoid

constant discussion and confusion, and to enable those who ask for money to know for what purpose they are asking it, remembering that even a million dollars—the interest of which will pay not more than half the present salary budget—is not such a tremendous sum that we must change our purpose with every hundred thousand dollars that is raised. We cannot hope that the interest of this one Fund will meet every need of the College, and we would therefore better set our minds on a single object and work steadily until that object is achieved.

Now another point. Bryn Mawr, as well as other colleges, owes a duty to scholarship which she has not yet discharged. In her zeal she is apt to overestimate the value of Bryn Mawr for the professor, and expresses her value rather too strong when she speaks of “the brilliant men who have been developed there.” It would be more accurate to use the active voice in this connection, for although Bryn Mawr has undoubtedly given the young teacher opportunity to do his work under conditions that are very favorable when compared with those existing in many of the other colleges, and has influenced him in forming his standards of scholarship, yet years spent even at Bryn Mawr cannot produce any one of the many prominent scholars once there and now filling honorable positions elsewhere. They are products of their own universities, American or foreign, picked men who dedicated themselves to a life of scholarship and were bound to distinguish themselves wherever they found themselves, men who gave to Bryn Mawr much more than she could repay. And the same is true of the scholars of first rank now at Bryn Mawr. Life for the scholar is not all golden. The comfort of college halls does not extend to the professors’ cottages, and the young married professor or instructor, though relieved of the duties and perhaps the pleasures of administration, is rarely free from the necessity of producing pot



boilers—a shameful waste of time for a scholar—to make ends meet. This is a condition peculiar not to Bryn Mawr only, it is to be found in most colleges and universities.

Bryn Mawr has comforted herself on this score by a study of averages which shows that she gives the younger men in her service a higher wage than the notoriously underpaid instructor and assistant professor all over the country. But such a system she applies to no other department of her activity. She has never been content to have entrance requirements *averaging* a little higher than those of other institutions of learning; she will have nothing but the highest possible standards of scholarship for faculty and for students. Why then should she consent to compromise in this matter which is of utmost importance to education, if the best men are to be kept in the rank of scholars? She has fallen into the error of other colleges in that she has not insisted that scholars should have their proper position in the community; that they should be put enough above the *necessities* of life to enable them to do their work in the best way. Americans are only worshipping the fetish of education as long as they fail to see that if the higher education (in any case) is to be of the best, if the finest of our intellectual young Americans are to be retained in the ranks of teachers, if the public at large is really to respect education, educational institutions themselves must dignify the position of the teacher and pay him something more than the wages of a skilled laborer or a travelling salesman. Governing bodies

of institutions of learning are too prone to let the faculty bear the burden and feel the limitations of the college budget and Bryn Mawr is no exception to the rule. Mr. Carnegie by the conditions imposed on his Pension Fund for teachers has done a real service to education in bringing the various colleges and universities of the country up to a fixed standard and thus tending to define what a college in America really is. Would that some philanthropist, far-seeing enough to realize what a standard of salary for the teaching staff of colleges would do for education, would give money only to such institutions as reached that standard! Things that now seem impossible would soon become possible. If the General Education Board imposed such a condition, as well as that of clearing off a college debt, academic salaries would by this time have become standardized in many institutions and other expectant beneficiaries would be turning their attention to the necessity of making this side of their institutions strong.

The Alumnae of Bryn Mawr have it in their power to do a real service, not only to Bryn Mawr, but to American education at large by a determination not to cease their efforts at raising money until academic salaries reach a standard which fair-minded people will agree is just, considering both the cost of getting a higher education and the services rendered, and by using their own fund for this purpose. May Bryn Mawr lead in this as she has in other good movements and be the first to establish the truth of the maxim that even a college professor is worthy of his hire.

## NEWS FROM THE CAMPUS

### THE ROSE CHAMBERLIN MEMORIAL FUND

The purpose of raising a fund to found some memorial to Miss Chamberlin was formed in the minds of her friends as soon as they learned that her work had ended, and President Thomas, while in Norway, received a request to suggest the direction of a suitable memorial simultaneously with the news of Miss Chamberlin's death. Based upon the reply that German books were needed for the College, printed appeals were sent to all accessible former pupils of Miss Chamberlin stating that a fund for German books would be collected. Within six weeks one thousand dollars had been contributed in sums varying from twenty-five cents to one hundred dollars. Announcement of the plan was made at the Memorial Service in Taylor Hall, and contributions were received shortly after from several persons to whom no appeal had been sent, and occasional contributions continue to be received.

The real tribute throughout has been in the spirit of the contributors, few of whom fail to express great affection and appreciation of Miss Chamberlin and a deep interest in perpetuating her influence.

It has been found that the interest in the memorial is much wider than the academic connections to which it was originally limited, and personal friends and associates have been eager to have a share in it. Owing to the fact that the original notices were somewhat vague, and that they gave no information as to how checks should be drawn, some confusion has arisen and many letters of inquiry have been received by the collector of the fund concerning the outcome of the undertaking and the time limits for contributing to the fund.

It is planned to put the money into the hands of the Trustees at Commencement time next June and to have the amount raised announced at that time. All contributions and pledges should be sent if possible by the first of May to Mrs. John H. Coney (Harriot R.), Princeton, N. J., to whom communications should be addressed and to whom checks should be drawn.

### CAMPUS NOTES

President Thomas announced in chapel that as "an ounce of prevention" she is going to take a leave of absence extending from the Christmas holidays until the end of the spring vacation. During this time she will visit Egypt. Dean Reilly will represent the President at meetings of the Board of Directors and at all public functions, and Dean Maddison will have charge of the work of the President's office. Prof. Scott will serve as Dean of the Faculty.

Student conferences with President Thomas are helping much toward bringing Faculty and students together. The scheduled quizzes system, begun this year and an outcome of the student conference last spring, has done much to help the students keep up to their work. This side of the arrangement the students appreciate, but they are finding out that quizzes plus the amount of daily work and required private reading fill life at Bryn Mawr with intellectual activity to say the least. Miss Thomas wishes the students to take the quizzes as normal daily lessons and hopes they may come to enjoy them before long. This is a most ideal view of quizzes.

President Thomas has of late surprised and amused her chapel audiences by telling them of the frequent invitations she receives to appear at various sorts of theatrical performances, in a box, surrounded by a bevy of college girls; also she tells of invi-

tations received by her for the students to assist in cap and gown at philanthropic performances. These invitations she considers it best to refuse, as she wisely and kindly disapproves of the students appearing in public *en masse*. For the same reason she urges the school Alumnae now at Bryn Mawr not to play hockey or basket-ball with their former schools; and moreover, she urges the students to beware of Haverford youths, and not to skate on their pond. This last, she said, was mentioned only "as an ounce of prevention," lest we bring about complications like those at some of the other colleges. This is, indeed, taking time by the forelock, for Haverford seems so remote from Bryn Mawr that most of the students scarcely realize there is a college for men within miles.

On the evening of November 18, 1910, in Taylor Hall, Mrs. Phillips Snowden, under the auspices of the College Equal Suffrage League, spoke about English suffragism compared with American. She has a gift of oratory and wit characterized by a gentle irony, and is a cogent as well as a charming speaker.

Orals bid fair to be a joy in the future; all students will be able to pass them at first trial. At least so argue the advocates of the oral classes conducted by Miss Jeffers and Dr. Haerberli in German and French respectively. These classes are held once a week for all undergraduate students who feel the need of them in preparing for their coming orals. The charge for these classes is moderate.

The solution of the room-draw problem seems nearly complete. The quota of classes occupying the halls of residence will in future be based, not on the numbers of rooms in the halls, but on the number of students in each class. This does not mean that present students will be displaced, but that all future room-draws will be conducted on the new basis. In other words, by the time 1914 are seniors, every residence hall should have an equal proportion of all four classes.

In all the dining rooms every Monday and Friday evenings, students change places, sitting anywhere in the room, so that the classes mingle and become better acquainted. The idea of this changing comes from Newnham College, England, where the students always sit in the dining rooms as they come in, and not according to classes. Miss Thomas says that one of the most delightful things in society is to sit next to an agreeable person, and that even if you sit next to a disagreeable one, the experience is a good one for your knowledge of the world.

Dr. Lillian Welsh, of Goucher College, Baltimore, gave a most interesting, scientific lecture in Taylor Hall, December 13, 1910, on *Adolescence and the Racial Function*, an appeal for the science of eugenics. This appeal is in accordance with the *Address to American Girls by American Men*, a pamphlet brought forth by a body of physicians for the purpose of spreading the knowledge of eugenics among the public. Dr. Welsh's lecture was the final one of a series of lectures on hygiene given by Miss Applebee and Dr. Anna H. Thomas.

Voluntary contributions have been made by the students in order to enjoy the expositions of classical and modern chamber music, given by Mr. Arthur Whiting, of Boston, assisted by vocal and instrumental artists.

The annual Junior Banner Play this year was of an informal sort, but none the less delightful. A gay and original vaudeville, with pretty costumes, light dancing, and singing took the place of a regular play. The opening chorus of hussars and ballet



maidens, followed by a Dutch song and dance were two especially attractive numbers on the program. Pierrot and four Columbins in picturesque satin costumes were irresistible. In view of the fact that no speaking parts were to be played, the pantomime of "Alias Jimmy Valentine" deserves particular mention as being ingenious and well played. The audience in the "gallery" seemed to enjoy 1912's efforts as well as the Freshmen, but the Banner Presentation, closing the evening, was reserved for 1912 and 1914 alone.

### ATHLETICS

Hockey has been as enthusiastically pursued this autumn as ever. Winter weather coming on early in the season prevented many 'varsity games and even the inter-class finals have not been finished.

Following are the scores:

B. M. C. vs. Germantown.....	9-1
B. M. C. vs. Philadelphia.....	4-1
B. M. C. vs. All Philadelphia.....	4-5
Second 'varsity vs. Alumnae.....	7-2

Alumnae team: Helen H. Cadbury, ex-'08; Bertha S. Ehlers, '09; Katharine G., Ecob, '09; Letitia B. Windle, '07; Ethel B. Ashford, graduate student; Adelaid W. Neall, '06; Hilda W. Smith, 1910; Georgina F. Biddle, '10; Esther Walker, ex-'10; Martha Plaisted, '08.

#### CLASS GAMES

1911 vs. 1914.....	8-1	1912 vs. 1913.....	4-0
1911 vs. 1914.....	11-0	1912 vs. 1913.....	2-4
1912 vs. 1913.....	3-4	1911 vs. 1913.....	3-2

Finals not played on account of snow.

1914 played Philadelphia Cricket Club, second team, with score of 5-5.

### REPORT OF THE SELF-GOVERNMENT ASSOCIATION

At a meeting of the Self-Government Association held in Taylor Hall, December 12. Marion D. Crane, '11, president, gave the following report of the Lynchburg Conference.

"The annual conference of the Woman's Intercollegiate Association for Student Government was held this year at Randolph-Macon Woman's College, Lynchburg, Virginia. Representatives from twenty colleges east of the Mississippi were present, making a conference of some forty members.

Randolph-Macon itself, as some of you may know, is the largest college for women in the South and is in Class A of colleges for women in this country. It numbers more than six hundred students, almost all of whom live on the campus. In passing, let me say that the college outdid even Virginia's reputation for hospitality. We were in some ways a very heterogeneous company—New Englanders from Radcliffe and Wellesley, Westerners from Western Reserve, co-eds from Cornell and Syracuse—but at the end of our four days' visit every one of us felt, I think, that she belonged to Randolph-Macon. The students gave us their rooms, they feasted us, they sang songs to us, they took us sight-seeing, and let us beat them at basket-ball. Their gracious attention, given without any effort at sudden intimacy, never failed up to the very moment of our departure at four o'clock of a cold morning, and even at that hour they showed themselves honestly sorry to say good-bye. We Northerners, thinking how *we* should have done it all, were a little ashamed.

The meetings were very ably presided over by the president of the Randolph-Macon Association. There were two open meetings in the college chapel at which reports were given of all the colleges represented; and two closed meetings, at which specific questions were answered.

The general organization of the different associations was fairly uniform: at Randolph-Macon the government is not in the hands of the whole student body, but is invested in a committee of forty members directed by the student body. This committee is, then, a sort of elective oligarchy and strangely enough it seems to work very well.

Most of the associations ask for a yearly assessment from their members to cover the cost of printing, sending delegates to the conference, etc. It might be said in passing that the proud day seems to be approaching when the Bryn Mawr Association will be obliged to adopt this custom, since it cannot, ideally, depend upon fines for its maintenance.

Many of the associations exact large dues because their provinces are so wide. What is at Bryn Mawr the Undergraduate Association is at Vassar, for instance, included under the Self-Government Association, and the Executive Board has charge of maids' classes, fire drills, debates, and plays, as well as of conduct. One association reported itself as holding an annual circus, for the amusement of its members.

The advantage of centralized effort seemed to us not so great as the advantage which we have at Bryn Mawr of divided responsibility and the dignity of a distinct and homogeneous province for the organization which regulates conduct. Another advantage which Bryn Mawr has over many of the other colleges is in the matter of penalties. Even at Vassar and Wellesley offenders are deprived, for instance, of their privileges of going off the campus, and at Wellesley the breaker of rules is forbidden to attend all college plays and parties. Except for our fines, which punish the breaking of the arbitrary rules that are hard to remember, and the extreme penalty of expulsion and suspension from college, we have no penalties at Bryn Mawr. A reprimand is a very heavy punishment only because at Bryn Mawr to break self-government rules is a very heavy disgrace.

On the whole, Bryn Mawr seemed to have fewer arbitrary rules than other colleges, if we except Radcliffe. Almost all the other colleges have "lights out" rules, and all of them have "cut" rules, so you see how great are your privileges and your responsibilities. At Cornell, where there is no light rule, a Health League looks after the habits of the students with regard to late hours, etc.

At Radcliffe and Brown there is an elaborate system of Senior advisors, every Senior being responsible for a Freshman. The arbitrary nature of this arrangement seems undesirable, but the principle of upper class responsibility is a good one.

The great point which other colleges can hold over Bryn Mawr is the honor system—that is, at Wells, Simmons, Wilson, Western Reserve, Goucher, and other colleges, the professors are not present in the room during examinations. We do virtually have the honor system in our examinations at Bryn Mawr, for the standard of personal honor in the work is very high, and the professors do not take their proctorial duties very seriously; but it is something for us to think about—whether we do not want to make, when President Thomas comes back, a great appeal for the honor system in name as well as in fame.

A point which hardly comes under any one College organization here, but which is exceedingly important, is the matter of chapel order. We were struck at Randolph-Macon by the fact that the students were absolutely quiet for a few minutes before the beginning of the chapel service. Wellesley reported no disorder in connec-

tion with the Sunday evening service; Western Reserve has a committee which takes charge of chapel order; at Syracuse there are chapel proctors. Chapel at the other Colleges seems to be a much more formal exercise than at Bryn Mawr, and perhaps Bryn Mawr's lack of formality is due to the influence of the Quaker Foundation; but the Friends have never been opposed to quiet.

Wellesley, Swarthmore, and Mount Holyoke encourage Sunday quiet. We felt that a rule enforcing Sunday quiet would not be acceptable to this Association, but the desirability of Sunday quiet—even at the expense of giving up big Sunday teas—is at least worthy of our consideration. To use the favorite phrase of the Bryn Mawr delegation, it is hoped that a *public sentiment* will develop in favor of Sunday quiet.

The benefits and pleasures arising from such a conference are greater than any report can possibly express. It is very interesting to learn how other colleges deal with problems which we do not have, such as those that arise in co-educational institutions like Cornell, or in colleges with a large off-campus contingent, like Wellesley. It is interesting to find out how many problems, such as quiet hours, all colleges have in common. But the greatest interest attaches not to any particular detail or problem, but to the whole great question and its management of student life, to the tendency of the student mind everywhere as it judges its own life. We were impressed above all by the great complexity of student life, by the great amount of energy expended in so-called activities. Here at Bryn Mawr we are blessed in our freedom from fraternities and social clubs, and we *are* willing to leave some part of the management of the College to paid secretaries; but even at Bryn Mawr, we use up a great deal of energy in the exercise of executive ability. The great problem before the college of our time, both for men and women, is just this: are we using more energy than we can spare in managing our affairs, and if we are, how shall we economize for a greater good?"

#### THE BRYN MAWR CHRISTIAN ASSOCIATION

Although the Christian Association has not completed the first year of its existence there is much to be said of its life and work. For such a young organization its energy and strength are very great, and there can be no doubt about the earnestness and enthusiasm of its members. There are this year 325 active, 18 honorary, and 84 auxiliary members, making in all over 400 members. The Association holds two services on Sundays: one at quarter past five, which is informal and usually led by a student; the other at seven o'clock at which some well known clergyman preaches. Both of these services are well attended, as are also the Bible Classes and Mission Study Classes which meet once a week. The philanthropic work includes a Sunday School, a Glee Club, a sewing class, classes in elementary studies for the maids, and classes for the laboratory boys. Members of the Association lead classes in gymnastics, cooking, and singing at various settlements and missions in Philadelphia, besides collecting and sending away new and old garments of all sorts to many different institutions which need them. The Christian Association supports a missionary in Japan, and contributes to Miss Tsuda's school in Japan and a medical mission in India. The most encouraging thing in the Association is the spirit in which all the work is done, and the services and classes attended. It is a spirit of real Christianity which seems to urge everyone on to service of the best and highest kind; and because of this spirit the Christian Association is sure to go on being a great factor in the life of the College, as well as a help and inspiration to its members.

LEILA HOUGHTLING, '11, *President*.



## THE SOPHOMORE PLAY

On the evening of November 12, the College enjoyed a remarkable bit of mediaevalism. *The Silver Blade* took us back to a time of glittering knights and ladies, of glory and love and sombre intrigue—to the court of Arthur's queen herself. For weeks beforehand the gaily-colored posters had prepared us for some bright romance of olden times, but the reality exceeded all our expectations in its sustained seriousness, unity, and artistic merit.

The story of the play is briefly as follows: Eric, a poor poet-scribe of her court, has fallen deeply, ideally in love with the Princess Guinevere. She, wooed by his poetic grace, has shown him some slight favor. Nevertheless she intends obdurately to follow out her Councillor Baldemagus's plans, and accept in marriage Arthur of Britain whose preliminary embassy she has recently received.

The play (which occupies but a single day, that of the final embassy) opens with Eric's entreaties to his Princess to be true to herself and forswear, in spite of all its promised power and adulation, this political alliance. Guinevere appears inexplicably dazed and agitated, and is quite unable to respond to his heroic appeal; Eric is tortured by her strange aloofness. Vivian alone, her impish little lady-in-waiting, seems to have some inkling of the true situation, but her taunting snatches of song are as cryptic to us as they are to Eric.

As the hour for the arrival of the embassy draws near, Guinevere's perturbation grows. Suddenly comes the call, "The envoy is at the doors," and when the name of Launcelot is trumpeted aloud, Eric sees as in a flash what it is that holds his idolized Princess powerless—not the glamour of a kingdom nor the weal of her own country, but the secret love of this unfaithful knight. Horrified and terribly disillusioned, he wildly entreats Guinevere not to hear Launcelot, not to accede, to be true to herself and her honor. Momentarily she hesitates, but the fateful love wins, and she grants audience to the embassy. The gorgeous train enters, and Sir Launcelot in a proud speech of welcome offers his liege's symbols of lasting faith—the sword, the sceptre, and the sacred ring. Guinevere, half-swooning, takes them one by one, and, as the golden circlet slips over her finger, Eric, utterly overcome with grief and bitterness, rushes forward to kill her and save her from herself. But, with the cry of vengeance still on his lips, he is seized by the men-at-arms, overpowered, and himself stabbed with the silver blade. The curtain descends upon his corpse, face downward, at the feet of Guinevere and Launcelot.

The question that immediately arises with the presentation of such a play is: Are we not attempting too much? Is so unrelieved a tragedy quite suitable for the undergraduate stage? To our mind it unquestionably is not. We have, in the first place, no single great tragic genius to pull the whole play together, while we are as an audience far too critical to be stirred by anything but the best. And yet, on the other hand, what we do want when we come together in a large body is precisely a sympathetic stir of some sort—what we might call a "social emotion"—a communicable wave of tears or laughter. Of the two, laughter is surely the simpler, less critical, and more spontaneous for us to arouse.

When all this is said, however, we have to bow to the success of the concrete case; for unquestionably the Sophomore play scored a success and a deserving one. The costumes and the stage-setting were exquisite. The dramatic continuity of the play demanded but a single scene, and this was a rich, sombre banqueting-hall with glowing hearth. In contrast, the flowing robes of Queen Guinevere and her butterfly lady-in-waiting and the silver armor of Sir Launcelot shone brightly. Then, the dressing of

the stage was a continual pleasure to the eye, and the voices of the actors were excellently clear. For these aesthetic achievements we have to thank both Mr. King and Miss Blaine, 1913's indefatigable stage-manager. Besides, the lines of the play itself were really often very lovely. They showed grace of diction, flexibility, and thoughtfulness. They make one wonder whether the unknown author of this unpublished fragmentary little tragedy may not soon produce something the larger stage may be proud to handle and a larger audience proud to claim for its own.

Be that as it may, for us the best part of the whole presentation was, after all, the success of the chief actors. Perhaps the very cleverest bit of characterization was Miss Shadburn's Vivian, the elf-like little jester, whose silvery laugh and mock-serious philosophy will haunt many of us long after the significance of her part is forgotten. And next comes undoubtedly Eric himself, whom Miss Blaine impersonated with remarkable fervor, seriousness, and reserve. Miss Perkins, too, as Guinevere lacked neither grace nor dignity, though she failed, to our mind to make the most of what little action her part afforded.

To sum up the entire performance, this lack of action was undoubtedly its chief fault, and the poise, intelligence and seriousness of characterization its chief merit. And that the merit well outweighed the fault, an appreciative audience can bear gratified witness.

DOROTHY S. WOLFF, '12.

## THE COBURN PLAYERS IN THE ELECTRA OF EURIPIDES

TRANSLATED INTO ENGLISH RHYMING VERSE BY GILBERT MURRAY  
STAGED UNDER THE DIRECTION OF ALBERT LANG

### *The Argument of the Play*

Clytemnestra, mother of Electra and Orestes, murders her husband, Agamemnon, and marries Aegisthus. By decree of this unholy pair Electra is forced in marriage to a peasant, while Orestes escapes death in exile. With the years, brother and sister dream of vengeance. Orestes, wandering with his friend, Pylades, ultimately discovers Electra; and their hate and wrongs culminate in the murder of their mother and step-father. Despite the sanction of this deed by the Delphic oracles, the gods ordained that Orestes shall ever be a wanderer, while Electra, mated to Pylades, seeks the restoration of a shattered life in distant lands.

The *Electra* of Euripides, as translated by Mr. Gilbert Murray, was presented at Bryn Mawr College on the afternoon of December 3rd by the Coburn Players. The performance was given for the benefit of the Students' Building Fund. Opportunely enough, the need of the proposed auditorium of the Students' Building was very forcibly brought to the attention of many friends of the College, for only about half of the large audience, which entirely filled the gymnasium, could adequately hear or see. The actors, however, contended against the acoustic difficulties as best they could, and gave a very sincere production.

Mr. Coburn gave a strong interpretation of Orestes. Toward the end of the tragedy, notably where the prince hesitates to murder the queen-mother, he was especially good. The old servant of Agamemnon, the peasant husband of Electra, and the messenger attending Orestes were better acted than is usually the case with secondary rôles. Miss Lambert, as Clytemnestra, needed only a lorgnette to turn her into a



thoroughly modern woman; yet this impression may have been due not so much to Miss Lambert as to the extreme modernity of Euripides' conception of women.

By far the best acting was that of Mrs. Coburn. Although much too small for the traditionally "tall Electra," she played her part with great intensity and dignity. If the chorus of Argive women had supported her half as well as she deserved, the beauty of the play as a whole would have been much more appreciable. As it was, instead of offering a momentary respite from the intensity of the tragedy, and a quiet preparation for the climaxes, the exquisite lines of the choruses were so badly rendered that they only made unpleasant interruptions in the steadily increasing dramatic tension. For this reason, as well as for the conventional prominence given to the corpses of the murdered Aegisthous and Clytemnestra, the play seemed unusually harrowing. It cannot be denied, however, that it is a great advantage to see the Greek tragedies staged. An impression of the spirit and atmosphere of Greek drama is gained, which cannot be got in the same degree by reading the texts.

About fifty dollars were raised. It is hoped that the Building Fund will so increase this year that the foundations may be started by next summer.

H. MARGARET MONTGOMERY, '12.

#### COLLEGE CALENDAR—SECOND SEMESTER

- |       |    |   |
|-------|----|---|
| Jan.  | 8  | Work of the Second Semester begins at 9 o'clock.  |
|       | 11 | Meeting of the Graduate Club.   |
|       | 12 | Sunday Evening Service, Sermon by the Reverend H. Roswell Bates, D.D., Minister of the Spring Street Presbyterian Church of New York City. 7 p.m. |
|       | 13 | President at Home to the Senior Class.  |
| Feb.  | 16 | Faculty Tea for Graduate Students in Merion Hall, 4 to 6.   |
|       | 19 | Sunday Evening Service, Sermon by the Reverend Shailer Mathews, DD., Dean of the Divinity School of the University of Chicago. 7 p.m.             |
|       | 20 | President at Home to the Graduate Students.   |
|       | 24 | Fourth of the Series of Musical Recitals by Mr. Arthur Whiting.   |
|       | 26 | Sunday Evening Service, Sermon by the Reverend Henry Lubeck, L.L.D., D.C.L., Rector of the Church of Zion and St. Timothy, New York City. 7 p.m.  |
| March | 3  | Track Meet.   |
|       | 5  | Sunday Evening Service, Sermon by the Reverend Hugh Black, M.A., Jesup Professor of Practical Theology in Union Theological Seminary. 7. p.m.     |
|       | 6  | President at Home to the Senior Class.  |
|       | 10 | Track Meet.   |
|       | 11 | Faculty Tea for Graduate Students in Pembroke East, 4 to 6.   |
|       | 12 | Sunday Evening Service, Sermon by Professor Edward A. Steiner, Professor of Applied Christianity in Iowa College, Grinnell, Iowa. 7 p.m.          |
|       | 13 | President at Home to the Graduate Students.   |
|       | 17 | Announcement of European Fellowships.   |
|       | 19 | Sunday Evening Service, Sermon.   |
|       | 24 | Gymnasium Contest.  |
|       | 26 | Sunday Evening Service, Sermon.   |

- April 2 Sunday Evening Service, Sermon by the Reverend Charles W. Gordon, D.D., (Ralph Conner) 7 p.m.  
 3 President at Home to the Senior Class.  
 5 Faculty Tea for Graduate Students in Rockefeller, 4 to 6.  
 7 Reserved.  
 9 Sunday Evening Service, Sermon.  
 10 President at Home to the Graduate Students.  
 12 Easter Vacation begins at 1 o'clock.  
 20 Easter Vacation ends at 9 o'clock.  
 21 Fifth series of Musical Recitals by Mr. Arthur Whiting. Kneisel Quartette.  
 23 Sunday Evening Service, Sermon.  
 28 Reserved.

ANNOUNCEMENT OF COMPETITIVE FELLOWSHIP BY THE ASSOCIATION  
 OF COLLEGIATE ALUMNAE

THE SARAH BERLINER FELLOWSHIP

The Berliner Fellowship of \$1200 for research in science is the largest endowed fellowship offered to women in our country. It was founded three years ago by Mr. Emil Berliner, of Washington, D. C., and was first awarded in the spring of 1909 to Miss Caroline McGill, Ph.D., of the University of Missouri.

Another competition takes place this spring and candidates must present their applications and credentials, before February 1, 1911, to the Chairman of the Committee, Mrs. Christine Ladd Franklin, 527 West 110th Street, New York City, to whom all inquiries should be addressed.

The fellowship is awarded every other year, and is available for study and research in physics, chemistry or biology, in either America or Europe. It is open to women holding the degree of Ph.D., or to those similarly equipped for research work; it will be awarded only to those who give promise of distinction in the subject to which they are devoting themselves.

The other directors of the foundation are President Laura Drake Gill of the Association of Collegiate Alumnae; Dean William H. Howell of the Johns Hopkins Medical School, President Ira Remsen of Johns Hopkins University, and President M. Carey Thomas of Bryn Mawr College.

IN MEMORIAM

MARIE ELLA MUZZEY OF THE CLASS OF 1907

To those who knew Marie Muzzey the news of her death, which occurred October 10, 1910, at Shepherdstown, West Virginia, after an illness of several weeks, must come as a great shock.

Although she was forced by ill health to leave College before the close of her freshman year, and was unable to return to complete her course, she never lost her keen interest in the College as a whole, while her enthusiasm for her class and her loyalty to it were unusually strong. Her outside interests were many, but she never missed an opportunity to identify herself with 1907's affairs.

Marie Muzzey possessed a singularly sweet disposition, gentle, frank, and cheerful; she was always possessed of a keen sense of humor, which lightened the serious side of her nature; kind and considerate to every one; intensely loyal to her friends and always more than willing to serve them. Those of us who knew her best and loved her for what she was, while scarcely realizing as yet that she has gone, cannot but feel that in her we have lost a much beloved friend and a devoted member of the College and of the Class of 1907.

#### RESOLUTIONS PASSED BY THE GRADUATE CLUB

In the death of Jane Cushing Shoemaker, Fellow in Economics of Bryn Mawr College, the Graduate Club has lost an officer and adviser who had its interests deeply at heart; the College has been deprived of a student of marked ability and enthusiasm for scholarly work; and the members of the College community have lost a friend whose energy, sympathy, and good fellowship were unailing.

*Resolved:* That the members of the Graduate Club record in the minutes of the Club, their deep respect and admiration for the student who had begun life so gallantly and with such promise, and their sympathy for the loss which her family, her friends, and her generation have sustained.

*Resolved:* That a copy of these resolutions be sent to the Faculty of Bryn Mawr College, the secretary of the Class of 1905 of Bryn Mawr College, and the family of Jane Cushing Shoemaker, and that these resolutions be published in the Alumnae and the Undergraduate Magazines.

### NEWS FROM THE BRYN MAWR CLUBS

#### BOSTON

The club holds its teas as usual on the first Tuesday of every month at the club room, 40 Commonwealth Avenue.

At the December tea, Elizabeth Sergeant ('03), spoke informally on her investigations in Paris last summer of the conditions of employment for women.

#### ATHLETIC NEWS

The club athletics, with Marjorie Young ('08), at their head, are flourishing. Having found in previous years that it was difficult to get out a team of eleven for hockey practice, and impossible to assemble twenty-two girls from the Bryn Mawr Club on the same day, the athletic committee decided to recruit some outsiders. Girls in neighboring towns were invited to play and many responded. Milton provided more than any other centre, owing to the fact that the prac-

tice games were held in the Milton academy field, and also to Rachel Brewer's ('05) awakening of local enthusiasm for the games in previous years. On an average fourteen girls appeared on successive Saturday mornings, and great progress was made both in individual and team play. The only real match game of the season against the girls' team of the Milton Academy, was won by the Bryn Mawr team 1-0. A game was arranged with the Radcliffe 'varsity, but was indefinitely postponed on account of the snow. It is planned to begin hockey in the spring instead of basket ball, as soon as the weather permits.

#### THE WASHINGTON CLUB

The Washington Club is planning a second series of lectures to be given during the winter for the benefit of the Endowment Fund.

At the annual meeting of the club held December second, the following officers were elected: President, Gertrude Dietrich Smith (Mrs. Herbert Knox Smith) '03; Vice-President and Treasurer, Mabel Foster, '07; Secretary, Edith Totten, '02.

### NEW YORK

#### BRYN MAWR CLUB.

187 East 40th St.

The Bryn Mawr Club will be at home from four to six o'clock on first Wednesdays throughout the winter. Those who will receive are:

On Wednesday, December 7: Mrs. Francis Louis Slade, '96, Miss Martha Root White, '03, Mrs. Ogden Hammond, '08. On Wednesday, January 4: Miss Effie Whittredge, '97, Mrs. Edwin S. Jarrett, '99, Miss Carola Woerishofer, '07;

On Wednesday, February 1: Mrs. Frederick S. Ackerman, '98, Miss Madge Daniels Miller, '01, Mrs. Percy Jackson, '02;

On Wednesday, March 1: Mrs. Thomas Hunt Morgan, '91, Mrs. John Dey, '96, Mrs. John J. Moorhead, '04;

On Wednesday, April 5: Mrs. Frederic Pease, '96, Mrs. William C. Dickerman, '99, Mrs. Charles W. McKelvey, '07.

## NEWS FROM THE CLASSES

The news of this department is compiled from information furnished by the Class Secretaries, Secretaries of Bryn Mawr Clubs, and from other reliable sources for which the Editor is responsible. The value of this department would be greatly increased if Bryn Mawr students everywhere would constitute themselves regular contributors to it.

1892

Elizabeth Winsor Pearson (Mrs. Henry G. Pearson) is assistant director of the Winsor School, a private school for girls in Boston, of which her sister, Miss Mary Winsor is the principal.

1893

Gertrude Taylor Slaughter (Mrs. Moses Slaughter) is spending the winter in Paris with her two children.

1894

Ethel McCoy Walker will open a school for girls at Lakewood, New Jersey, in October, 1911.

Mary Louise MacMillan, ex-'94, has written a play, *The Shadowed Star*, published under the auspices of the Consumers' League of Cincinnati. Miss MacMillan is also engaged in other literary work.

1896

Helena Chapin McLean (Mrs. Alexander McLean) had a daughter, Helena

Chapin McLean, which was born Nov. 1, 1910, and died Nov. 13, 1910.

Josephine Holman Boross (Mrs. Eugen Boross), ex-'96, spent October and November in England, France, and Hungary.

1898

On Friday, December 30, special exercises were held at the Junior Republic, Annapolis Junction, Maryland, in memory of Juliet Catherine Baldwin, and a cottage for boys was dedicated in her name. The cottage, which will house twelve of the Republic boys, was given by friends of Miss Baldwin, and two of the rooms in it were furnished by the Bryn Mawr Club of Baltimore. Among those present at the exercises were Elizabeth Nields Bancroft (Mrs. Wilfred Bancroft), '98, Ellen P. Kilpatrick, ex-'99, and Evangeline W. Andrews (Mrs. Charles M. Andrews), '93. In a few weeks work will begin on a chapel also given to the Republic in memory of Miss Baldwin.

Josephine Goldmark is spending the winter in Boston with her sister Mrs.



Louis Brandeis. She is doing some work for the Consumers' League in connection with the question of child labor and woman's labor.

## 1899

May Blakey Ross (Mrs. Thomas Ross) has a son, John Ross, born in November.

Christine Orrick Fordyce (Mrs. Wm. Chadwick Fordyce) has a daughter born in August.

Notices of class interest should be sent to Laura Peckham Waring (Mrs. Edward H. Waring), 325 Washington St., Glen Ridge, New Jersey, who is acting as Class Secretary *pro tem*.

## 1900

Clara Seymour St. John (Mrs. George Clare St. John) has a son, George Clare St. John, Jr., born at New Haven, Connecticut, December 4.

Elizabeth Mary Perkins was married to Mr. Eric C. W. S. Lyders, February 20, 1910. Mrs. Lyder's address is 2400 Van Ness Avenue, San Francisco, California.

## 1901

Caro Fries Buxton was married December 29, 1910, to Mr. Henry Lee Edwards, who comes from Wales. Anna Buxton, '09, was maid-of-honor. Mr. and Mrs. Edwards will, for the present, make their home in Dallas, Texas. Their address is the Park Hotel.

## 1902

Helen Billmeyer is living in Montclair, New Jersey, this winter and is doing some tutoring.

Paxton Boyd Day (Mrs. Richard M. Day) and her small daughter came East the latter part of August and visited her father at Cape May.

Jane Cragin Kay (Mrs. D'Arcy Hensworth Kay), her husband, and their daughter Elise sailed for England last June. This winter they are living at Dunridge, West Hill, St. Leonards-on-Sea, England, and in the spring they hope

to buy a place and settle in England permanently.

Lucia Davis has taken up entirely new work this winter. She is giving lectures to mill girls on social hygiene and is proving most successful in her undertaking.

Martha Jenkins Foote (Mrs. Harry W. Foote) has twins, Edward and Mary, born June 4, 1910.

Josephine Kieffer Foltz (Mrs. Charles S. Foltz) has a son, Charles Steinman Foltz, Jr., born last May.

Elizabeth Lyon Belknap (Mrs. Robert E. Belknap), came East with her husband in October and spent a Sunday at Bryn Mawr.

Anne Shearer Lafore (Mrs. John Lafore) has moved from Bala to Cynwyd, Pennsylvania, where she and her husband have bought a house.

Helen Lee Stevens has bought a farm near Attica, New York, and during the spring expects to build a house and to superintend personally the running of the farm. She and her sister are living in New York again at 25 East 30th Street.

Elizabeth F. Stoddard is living in Plymouth this winter and is doing private tutoring.

Eleanor D. Wood is continuing her hat shop with a new partner, Miss Ruth Sands, under a new name, and in another place. Her address is 42 West 39th Street, New York City.

Anne Rotan Howe (Mrs. Thorndike Dudley Howe), who was so wonderfully successful in Euripides *Medea* given by the Bryn Mawr Club of Boston last autumn, has scored another dramatic success. By special request, she acted the leading rôle in *The Progress of Mrs. Alexander*, the play given by the Harvard Dramatic Club this December, twice in Brattle Hall, Cambridge, and once in Jordan Hall, Boston. The play, a comedy, written by a Radcliffe special student, did not give the chance for Mrs. Howe's unusual gift of emotional or tragic acting that made her *Medea* so remarkable, but as *Mrs. Alexander* she was very much liked nevertheless.

Helen Lee Stevens spent two weeks December with Edith Totten in Washington.

## 1903

Some of the friends of Lois M. Wright are desirous of giving to the Greek department a gift in her memory. Any of the class who wish to share in this gift may send their contributions by February 15, 1911, to Anne Todd, 2115 Spruce Street, Philadelphia, Pennsylvania.

Philena Winslow and Margaret Thurston, '05, sailed for Europe Thanksgiving week, and expect to spend some time traveling in Germany. Their bankers are Brown Shipley & Co., 123 Pall Mall, London, England.

The following notice concerning the work of Hetty Goldman, '03, appeared in the *New York Nation* of January 19, 1911.

"The Oresteia of Æschylus as illustrated by Greek Vase-Painting," the thesis presented by Hetty Goldman, the successful candidate for the Charles Eliot Norton Fellowship in Greek studies for 1910-11, has been issued as a reprint from the "Harvard Studies in Classical Philology." Miss Goldman's thesis, both in firmness of grasp and minute scholarship, belies the view as to male sovereignty in this field, which is still conventionally held, in spite of the fact that, nearly two hundred and fifty years ago, Madame Dacier wrested classic laurels from her eminent husband. We can only point out here that Miss Goldman attempts to appraise the part played by imagination in Greek vase-painting, and especially to ascertain the extent to which Greek artists, after the middle of the fifth century, clung in their Æschylean vases to the scenes of the trilogy. The "Choephoroi" and the "Eumenides" alone offered, in her opinion, stage pictures that tended to impress themselves powerfully upon the imagination of the vase-painter although she regards it possible that archaeological search may disclose the existence of vases dealing with the story of the "Agamemnon." She maintains that the vases that have so far come to

light served mainly ornamental purposes in the homes of the wealthy, and that there is nothing to suggest that the vase-painter had witnessed a performance of the play he was asked to illustrate, though he doubtless knew of it in a general way. That "the treatment of a myth by a popular dramatist may cause the vase-painter to identify certain general types with the particular story," and that "some such thing happened in the case of the scene in the 'Choephoroi' in which Electra and Orestes meet at the tomb of their father," are among the contentions of the thesis, which in all its parts is supported with much spirit and ingenuity. Miss Goldman is now pursuing her archaeological studies in Greece.

## 1904

Clara Case Edwards (Mrs. Arthur C. Edwards) left Constantinople in November and expected to be at home for Christmas in America.

Elizabeth Utley Thomas (Mrs. Isaac B. Thomas) has a daughter, born in September, 1910.

## 1905

Helen Kempton is secretary of the Roxbury branch of the Boston Associated Charities.

Elsie Tattersfield was married on January 3, 1911, at Germantown, Pennsylvania, to Mr. Walter Davis Banes of Philadelphia.

Caroline Morrow Collins (Mrs. Chadwick Collins) and her husband have come to this country and are visiting various friends.

Alice Meigs Orr (Mrs. Arthur Orr) is living in Washington, D. C., this winter, where Mr. Orr has a position in the State Department.

Mabel Austin Converse (Mrs. Bernard Todd Converse) has a daughter, born at Ardmore, Pennsylvania, January 2, 1911.

## 1906

Elizabeth Harrington went to New York in December to a conference of the Committee on the Deed of Gift.

Anna MacClanahan Grenfell (Mrs. Wilfred T. Grenfell) left Labrador early in November, with Dr. Grenfell and their baby son, born in September. The Grenfells spent some time in Cambridge, while the doctor was lecturing at different churches in and about Boston, and then went for a few days to New York. From there, they sailed for England on December 12, to visit Dr. Grenfell's family.

Margaret Scribner (ex-'06) has announced her engagement to Mr. Harry Grant of Chicago.

Helen Williston Smith will graduate third in her class of seventy-five students at the Johns Hopkins Medical School this year, having made an excellent record.

## 1907

Comfort W. Dorsey has a position in New York as secretary to Professor Woolridge of Columbia University.

Clara L. Smith is teaching in Los Angeles.

Dorothea Robbins, ex-'07, has returned to Bryn Mawr to study.

Marjorie Bullivant Nichols (Mrs. Carroll Nichols), ex-'07, and her daughter Priscilla spent Christmas with Mrs. Nichols' parents in Boston.

## 1908

Anna M. Dunham spent Christmas in Honolulu with Ethelinda Schaefer Castle (Mrs. Alfred Castle).

Kate Bryan was married on November 5 to Mr. Robert Rodes McGoodwin.

Margaret R. Maynard has been visiting in the West, with Rose Marsh, at Pittsburgh and Ethel Biggs at Columbus, Ohio.

Louise Milligan expects to spend part of this winter in Rome.

Margaret L. Franklin was taken ill while visiting Martha Plaisted at Bryn Mawr and was obliged to spend several weeks at the Bryn Mawr hospital. Before her illness she was canvassing a certain district in New York for the Woman Suffrage party.

Margaret Carroll Jones has moved to 2007 Spruce Street, Philadelphia, and is tutoring this winter.

Josephine V. Proudfit is to be married in the early part of February to Mr. Douglas Montgomery of Madison, Wisconsin. Mr. Montgomery is a Cornell man, and is vice-president and superintendent of the Madison Traction Company.

Alice Sachs has announced her engagement to Mr. Prout of Cincinnati.

Dorothy Straus is studying law in New York.

Grace A. Woodleton has passed her bar examination and is admitted to practice.

Mary C. Case, ex-'08, is studying kindergarten in New York.

Anna Welles spent the Christmas holidays in Florence.

Lydia T. Sharpless was married on January 14 to Mr. Harvey Perry. Mr. Perry is in the grain business, and he and Mrs. Perry will live in Westerly, Rhode Island.

## 1909

Anne G. Walton is teaching English in Philadelphia at the Friends' Select School.

Agnes Goldman has been working this winter in Experimental Psychology, at Columbia, and is planning to go to Paris some time in January.

Mary Rand, ex-'09, is in Berlin studying singing. She intends to go upon the operatic stage.

Emily Maurice, ex-'09, has announced her engagement to Mr. Whitney Dahl of New York.

Helen B. Crane has been making a tour as secretary of the Student Volunteer Movement. She may be reached in care of Student Volunteer Movement, 15 West Franklin Street, Baltimore, or 125 East 27th Street, New York City.

Julia A. Doe has accepted the position of Head of the Greek Department in Milwaukee-Downer College for this year.

Jessie J. Gilroy has announced her engagement to Mr. Edward Twitchell Hall of Andover, Massachusetts.



Ethel Mattson has announced her engagement to Mr. Prescott Heald.

Olive Maltby, ex-'09, announced her engagement to Mr. Livingston Kelly last June.

Janet Storrs, ex-'09, announced her engagement to Mr. Max Jessop, of Scranton, Pennsylvania, last July.

Judith McCutcheon Boyer has just announced her engagement to Mr. James A. Sprenger of Boston.

## 1910

Alice Whittemore has recovered from an operation for appendicitis which attacked her on her return from abroad recently.

Among recent visitors to Bryn Mawr were Edith Murphy, Agnes Irwin, Marion Kirk, and Alice Whittemore, ex-members of 1910.

## 1911

Ruth Vickery Holmes (Mrs. Bradford Buttrick Holmes), ex-'11, has a daughter, Elizabeth, born July 7, 1910, in Bellingham, Washington.

Florence Wood, Mary Kelner, Elizabeth W. Taylor, A. Anita Stearns, Elizabeth Conrad, Beulah M. Mitchell, all ex-members of the Class of 1911, have recently visited Bryn Mawr.

Florence Wood, ex-'11, was married in Brooklyn on November third to Dr. Herring Winship of Georgia, practising physician in Princeton, New Jersey.

## 1912

Helen Margaret Colter, ex-'12, of Clifton, Cincinnati, was married on November 28, to Mr. Newbold LeRoy Pier-son, Jr., of College Hill, Cincinnati. The wedding took place at the Clifton Methodist Church; Rev. Mr. Schenk officiated. The bridesmaids were four, including Margaret Winthrop Peck, '12, and Winifred Goodall, '14; they wore gowns of yellow satin, veiled with yellow chiffon, and carried lavender chrysanthemums. The bride wore a gown of white satin, beautifully embroidered and

adorned with point lace. A small reception followed the wedding. Lou May Sharman, '12, was also present. Mr. and Mrs. Pierson went to North Carolina on their honeymoon. They will live at Crooked Pines, their pretty bungalow on Hamilton Avenue, College Hill. The groom is an architect.

Margaret Douglass Warner, ex-'12, of Washington, D. C., was married to Mr. Donald Pritchard Smith, assistant professor of chemistry at Princeton, on Dec. 10, 1910, at Kensington, Maryland. Mr. and Mrs. Smith will live at Princeton.

## 1913

Eleanor Elmer, ex-'13, is spending the winter with her mother in Florence.

## FORMER GRADUATE STUDENTS

The following notice is taken from the *Baltimore Sun*:

Dr. Eleanor Louise Lord, professor of history at Goucher College and one of the country's leading woman scholars, has been appointed dean at the College, to succeed Dr. John B. Van Meter, who resigned last June. Announcement of the appointment was made at chapel this morning by President Noble.

Dr. Lord's selection for the post was a big surprise, but it was popular. An evidence of her popularity was her election as honorary member of the class of 1902.

For a woman who has been the recipient of many honors, Dr. Lord is singularly modest and unassuming, absolutely without show or pretense. She is very sincere and has a delicious sense of humor.

Her opinion is sought by the students and faculty of Goucher on all kinds of matters, from senior dramatics to the advisability of starting a social service league in the College. As she is a person of excellent judgment, she is asked to serve on many important committees. It was due not a little to her influence that the first Shakespearean play was essayed by the students of Goucher. This



was "As You Like It," presented by the class of 1903. On that occasion Dr. Lord not only helped to select the play, but assisted in selecting and choosing the cast.

Another quality for which Dr. Lord is admired for her broadmindedness and freedom from bias. She is a firm believer in woman suffrage and one of the founders and ruling spirits of the College Equal Suffrage League.

Her work as a student and teacher have not kept her from entering upon fields of practical work. She is the president of the local branch of the Southern Association of College Women, whose object it is to persuade girls in the high schools to go to college and generally to elevate the standards of teaching and education in the South. She is chairman of the committee on education of the Maryland Federation of Women's Clubs and reported on the work of that committee at the semi-annual meeting on Tuesday. She is also active in the Social Service

League of Goucher College, and while it was in existence took an important part in the work and proceedings of the Just Government Club of the Arundel Club.

Dr. Lord comes from Massachusetts. She was born at Salem and prepared for Smith College, where she took her A.B. in 1887. After teaching in the Malden (Mass.) high school and at Smith College she won the European scholarship of the Woman's Educational Association of Boston in 1894, and while abroad was a student in history at Newnham College, University of Cambridge. She was given the degree of doctor of philosophy at Bryn Mawr in 1896. She came to Baltimore in 1897 as instructor in history at Goucher, then known as the Woman's College. She was made associate professor in 1901, and became full professor of history in 1906, having held the position since. She is a member of the American Historical Association and the author of several historical articles.

## LITERARY NOTES

All publications received will be acknowledged in this column, and noticed or reviewed as far as possible. The Editor begs that copies of books or pamphlets by or about the Bryn Mawr Faculty and Bryn Mawr students may be sent to the QUARTERLY for review.

### BOOK REVIEWS

GREEK LANDS AND LETTERS. By Francis Greenleaf Allinson and Anne C. E. Allinson. Boston and New York. Houghton, Mifflin Company, 1909.

Opponents of Greek culture, and in fact of culture in general, have been inclined to sneer at the small size of Greece and to conclude therefrom that the value of its influence has been greatly overestimated. It is hard to understand how men like Herbert Spencer could have been sincere in taking such an attitude, as if it were the vastness of his size rather than the greatness of his nature that made a man influential. Greece *is* a very small country and it *does* seem wonderful that out of this small country should have proceeded such grandeur of literary and artistic development, but this intellectual and artistic greatness is a matter of fact, not of assumption, and as a fact lends especial interest to the study of the home from which it all has proceeded.

It is given to but few of those who have come to love this great literature, to visit the land itself. To those such a book as this of Professor and Mrs. Allinson comes as a boon almost too great to be adequately appreciated. Greek literature is crammed with allusions to localities; mountain, and sky, and river, and sea entered into the every-day life of the ancient Greeks in a way almost inconceivable to those who live where the boundaries are wide. Many stirring events of centuries of mighty history can often be located within the range of the unaided vision. Take, for example, Athens itself; from the Acropolis at Athens we can see the Acropolis at Corinth, or can look out over the water to Salamis, and, except for the intervening mountains, could easily descry the mound at Marathon. The sacred castle of Phyle, where Thrasybulus made his stand, is only a few miles away. On the Acropolis at Acrocorinth we can see far away to Delphi, or down into the Peloponnesus. Over the narrow isthmus of Corinth marched and re-marched the armies of the Spartans, and round the promontory of Sunium were wafted through centuries the white-winged galleys of peace and war. All of these things find a place in the literature of Greece, and he who reads that literature is met at every turn with local allusions which baffle him and take much from his understanding. The authors of this book have endeavored to remedy this as much as possible. They lead the reader through the mountains of Greece; they pause at every point of vantage to point out the marvellous scenic effects; they draw his attention to the color of cloud and water and mountain. They show how the natural situation conditioned in so many instances the literary expression. I remember well a time, many years ago, when I was sitting on the wall of the Acropolis, beside the temple of Niké Apteros, looking out over the Piraeus to the sea. A party of tourists drove up to the Acropolis, came hastening up the steps of the Propylaea, and in the course of their quick visit, penetrated as far as the small temple. One of the party, with a guide-

book in his hand, read aloud, "The temple of Nike"; the others of the party repeated, "The temple of Nike," and they all turned and went back. It is not for that kind of a tourist that this book is intended. What do they want to know of the bustle of the Piræus as the Athenian ships sailed out on the Sicilian Expedition? What interest have they in the location of the long walls and in the struggle which made Athens mistress of the world for a season. Would they be interested to sit on Xerxes' seat and picture in imagination the day when the small fleet of Greek ships met and destroyed the Persian navy, and would they be interested in the account of the messengers who brought the news to the Persian queen of the destruction of the Persian host? That is what we get in this book, and at every spot referred to in Greek letters, we have an apt quotation from the ancient authors, sometimes in a translation known to all of us for beauty and grace, and sometimes in a rendering, equally happy, by the authors themselves.

After an Introduction on "The Widespread Land of Hellas," in which an attempt is made to give some conception of the land as a whole, and the people whom it nourished, and due emphasis is laid upon the love of the Greeks for nature, a love often overlooked by critics of the race, the whole Greek mainland is passed in review in the following chapters: Piræus, the Harbour Town; Athens from Solon to Salamis; the Acropolis of Athens; Athens from Salamis to Menander; Old Greece in new Athens; Attica; Eleusis; Aegina; Megara and Corinth; Delphi; From Delphi to Thebes; Thebes and Boeotia; Thermopylae; Argolis; Arcadia; Olympia; Messenia; Sparta.

The reviewer was much interested in every chapter, though some appealed more than others, as, Piræus, the Harbour Town, Delphi and Argolis particularly, and then of course Olympia. To show how the book is constructed, let us take, for example, the chapter on Delphi. This chapter begins with references to the shadowy men of the mythological age who came to Delphi to consult the god, Heracles, Agamemnon, Oedipus; then follows a description of the site itself and how it may best be approached. "Of all the possible approaches none can be happier than a drive on a moonlight night up from the little port of Itea, the inglorious terminus of the eight hours' sail from Piræus through the canal and along the Gulf of Corinth. The comfortable carriage road winds through the 'moon-blanchèd' olive orchards and vineyards of the ancient Crisaean plain, mounting gradually toward the steep slopes of Parnassus and its attendant mountains, and twisting in long courses among shadowy hillsides which only hint at rude crags and deep ravines. Perhaps it was some such night as this that led the writer of the Homeric Hymn to Artemis to see the sister of Apollo, 'slackening her fair-curved bow and going to the mighty hall of Phoebus in the Delphian's rich deme and arraying there the Muses' and the Graces' lovely dance.' The exquisite grace of the landscape, half hidden, half revealed through the fragile veil of silver light, seems like a gentle preparation for the epiphany, expected on the morrow, of the god of the golden blade."

We are then told when Delphi was most thronged by pleasure-seekers in the ancient times, how Apollo divided his realm with Dionysus, and where the scenes of the Dionysiac revels was, and how women came from all quarters of Greece. The Homeric Hymn to Apollo is quoted to show an early form of the Apollo myth, and the brightness of the spring morning suggests Euripides' picture of the boy Ion as he sweeps the temple in the early morning and sings his morning hymn to the god:

"The boy Ion is one of the happiest creations of a poet whom Aristophanes accused of skepticism. His unstained youth consecrates his daily work of sweeping the temple floor, adorning the doorway with fresh wreaths and laurel boughs and driving away the wild pigeons. Reared by a holy woman in the remote quiet of the sanctuary, he



has become a vessel, crystal clear, to hold the purest essence of religious feeling. His morning hymn reflects the unspoiled reverence with which, among the greedy hordes, many must have turned to Delphi:

Lo! the radiant Sun, his four horses a-span!  
 Now with splendour his car flingeth light o'er the earth,  
 And the stars from the sky at this dazzle of fire  
 Flee for refuge and hide in the temple of Night,  
 And inviolate peaks of Parnassus are lit  
 As they welcome the Day's car for mortals.  
 And the wilderness myrrh to Apollo's high roof  
 Curls fragment and dim,  
 And from tripod divine now the Delphian dread  
 For the Hellenes in tones oracular cries  
 What Apollo proclaims from his portals.

Next follows a sketch of the ancient Delphi; its monuments and its buildings as far as this is possible, with some concluding reflections on the place of Delphi in modern thought.

Similarly in the chapter on Argolis, we are taken to the various sites of the ancient Mycenaean rulers and the opportunity is improved to quote at length from the *Agamemnon*, which opens with a soldier posted on the palace roof at Argos, continuing the ten years' watch for the beacon signal. The scene of the *Electra* of Euripides is also laid on the mountain frontier, and the *Suppliants* of Aeschylus suggests a chapter in the early history of Argolis. Prometheus is also quoted where he prophesies to Io that her descendants shall come back to Argos.

It would be foolish to attempt to criticise details. There is a tendency on the part of the authors to indulge overmuch in rhapsody and they seem to be uttering perpetually exclamations on the beauty of the landscape. It is almost impossible not to fall into this error, but the reader of the book may be trusted to feel some of the thrill himself without having his soul jogged at every turn. The illustrations are too meagre and some of them are not good, but these are very small blemishes on a book that makes Greek literature live again, even for one to whom it has always been alive.

The authors say that the purpose of the book is "to interpret Greek lands by literature and Greek literature by local associations and the physical environment," but the book may also serve a much wider purpose. It may give to those who know no Greek a suitable idea of the elements that entered into Greek literature and civilization. An appendix which gives the exact references for every quotation shows that Greek literature has been read with religious care from its earliest expression to its latest—from Homer to the Anthology. But it has been read with more than religious care; sympathy, understanding and rare discrimination have also been brought to the task, and the evidences of these happy qualities are found everywhere throughout the book.

#### BOOKS RECEIVED.

ÆGEAN ECHOES AND OTHER VERSES. By Helen Coale Crew.  
 The Poet Lore Company. Boston, 1911.

THE SHADOWED STAR. By Mary Louise MacMillan. Published  
 by The Consumers' League of the City of Cincinnati. 1908.

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# THE PEACE PROBLEM.



DIANA AGABEG APCAR.





# THE PEACE PROBLEM.

BY

DIANA AGABEG APCAR,

AUTHOR OF

“PEACE AND NO PEACE”

“BETRAYED ARMENIA.”

“IN HIS NAME.”

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1912.





## THE PEACE PROBLEM.

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The intellectuals of the western world are exercising their minds over the peace problem; they are making frantic efforts to secure what they call "The Peace of Europe." A multi-millionaire has paid \$10,000,000 gold to further the propagation of peace teachings or peace ideas in order to secure the peace between Germany and Great Britain. But this should not be necessary since both Germany and Great Britain ought to know that a war between the two countries would spell disaster for both. The Kaiser and his Imperial Chancellor and all the Ministers of the State in Germany and all the Ministers of the State in Great Britain ought to know this, and the people of Germany and the people of Great Britain ought to know it. Then why rush headlong into ruin? Why keep on like the two goats on the mountain ledge, butting at each other with their horns? knowing full well that this foolish butting of the

horns if continued must at last precipitate both of them into the abyss below.

Is there, then, some cause, some reason not apparent on the surface? some Nemesis egging on both sides to this dangerous foolishness? some obstacle that, like the finger of Fate, prevents the bringing about of the amity which both parties must in their own interest anxiously desire? and it may be that the solution of the Peace Problem lies in a single cipher to which intellectuals and multi-millionaire have not yet found the key.

Peace, as we understand it now, means the Peace of Europe.

The Peace of Europe! The Peace of Europe! The Peace of Europe! How has the whole world got filled with the importance of the Peace of Europe?

But Peace is God's gift to the whole earth. It cannot be caught up only for Europe, and it seems to me that the mistake lies in trying to catch it only for Europe.

God wills that His gift of Peace should be diffused over the whole earth, and all the nations of the earth should rejoice under the blessings of His perfect gift.

The Peace Song which the herald angels sang to usher into our world the Prince of Peace was sung, not over Europe, but over that portion of our earth the peace of which the Powers of Europe have systematically destroyed and are still working systematically to destroy.

The wise men said “. . . . we have seen His star in the east and have come to worship Him,” the star of the Prince of Peace which was not seen in European skies. How is it, then, that the intellectuals of the western world do not see where the star shines?

If I understand the Christian religion aright, the song of the herald angels is its corner-stone. “Glory to God in the highest”—that is, the glory to be given to God; “on earth peace”—that is, peace on the whole earth; “goodwill to men”—that is, goodwill to all men.

Now, if man should try to subvert this grand plan, which (as our Christian religion teaches us) God has arranged, and which He sent His herald angels to announce to the world, it is not possible that man—be he intellectual or no intellectual—multi-millionaire or no multi-millionaire—ruler or

no ruler—statesman or no statesman—politician or no politician—capitalist or no capitalist—general or no general—admiral or no admiral—it is not possible that man can succeed.

Peace is the Lord's cup. If the Powers of Europe carry destruction and desolation into certain countries of the earth? if they make slaughter and woe for certain peoples? they are drinking of the devil's cup; and it is not possible to drink of the devil's cup and the Lord's cup at the same time.

“Jealousy is cruel as the grave.” The jealousies of the Powers of Europe have dug and are still digging cruel graves for innocent and long-suffering peoples. How, then, can Peace come to those whose jealousies are cruel as the grave?

The blood of Abel is crying to God from the ground, and God is asking the Powers of Europe "Where is Abel?" Let the Powers of Europe answer "Are we Abel's keepers?" God is not to be tricked. He was not put off by the first murderer. He cannot be put off by the latter-day murderers.

Wanton butchery of a people is murder. To strengthen and hold up the hands of the murderer is murder. To supply the murderer with death-dealing instruments is murder. Even if the exigencies of European politics and the interest of Turkish bondholders demand that the murder must be committed and condoned, yet God will demand the price of murder. He is demanding



it even now, if only Europe knew it. And I marvel how Peace can come to Europe if God demands the price of murder.

God's laws do not change. It is even now as it was in the beginning. The voice of the blood of the first Abel cried up to God from the ground and was heard. The voice of the blood of the latter-day Abel cries up to God from the ground and must be heard.

Drunk with the wine of her pride, Europe has flung the gauntlet down in the face of the God of heaven and earth, and the world's greatest decisive battle is now being waged, for the Powers of Europe are now found fighting against God. We, the murdered and desolated nation, are waiting to see who is going to be victor in the battle. God or the Powers of Europe?

Fighting against God! What is fighting against God? Surely carrying destruction and desolation to innocent peoples is fighting against God, who wills that Peace should be established over the whole earth, and goodwill be extended to all men.

I recall a sentence from the word-pictures of an Armenian writing upon the woes of his nation. "The men have lost their reason, and the women have grown blind weeping for their dear ones," and I remember that this is the work of the Powers of Europe.

They had forgotten to smile in the reign of the old Hamid ; they have still more forgotten to smile in the reign of the latter-day Hamids, who have out-Hamided the old Hamid and his Hamidians.

But Germany and England have been courting the latter-day Hamids even as they courted the old Hamid and his Hamidians.

There is a picture that has been going the round of the newspapers one might say almost all over the world. I mean the picture of the group on board the S.S. *Medina* at Port Said on her outward-bound voyage to India. In this group we see the Queen of England and Kiamil Pasha seated on two chairs, one alongside of the other, and the King of England standing behind Kiamil Pasha's chair.

Now, it has become well known and established beyond the shadow of a doubt that the Armenian massacres of April, 1909, were planned, prepared and organised by the Constitutional Government of Turkey and carried out under their authority, and the first act of the Young Turks on coming

into power was to order the second massacre of Adana. Kiamil Pasha, or, as he is better known at Constantinople, Ingliz Pasha, belonged to one of the two groups who between themselves deliberately murdered (with the most horrible and hideous tortures), according to the most correct computation, about fifty thousand innocent Armenians (including women and children), and plunged at least one hundred thousand into homelessness and starvation.

The Armenians (the very race whose men had helped and joined in the work of establishing the Constitution in Turkey) were wantonly exterminated just as if they were rats and vermin although they were just as equally human beings as the rest of the nations of the earth. The massacres of 1909, as all the others that had preceded them, were simply murder of the worst diabolical type, and on the most gigantic scale that the world has known. The law of England passes sentence of death on a murderer, and any man convicted of the single crime of wilfully taking one fellow-creature's life is condemned to ignominious death in all civilised countries.

What I wish to know is this. Does British public opinion condone this picture of the group on board the S.S. *Medina*? Does the Church of England condone it? Does the British Peace Society condone it? Does the British Evangelical Alliance condone it? Do all the Peace, Benevolent, and Religious Societies in Great Britain condone it?

The question is a very important one at the present time, since fears and threats of massacre by the Turkish Government have been hanging over the villages in Armenia for more than a year now, and there is more emigration to the United States and elsewhere of Armenians fleeing for their lives from the impending calamity than there was in 1895.

It is also an absolute fact that to-day every Turk regards the Armenian massacres as a triumph of Islam over Christianity, and every Turk is gratified to know that powerful Christendom has contributed to the triumph.

Following the picture of the group on board the S.S. *Medina* we have read Kiamil Pasha's open letter to the Sultan advocating a British Alliance for the rescue of perishing Turkey, and then telegraphic dispatches informed us that the Sultan of Turkey had bestowed simultaneously on the King of Great Britain two of the highest decorations of the Turkish Empire.

It was only a few months ago that the Kaiser bestowed upon the Sultan and the heir to the Turkish throne the order of the Black Eagle ; but following these honours bestowed by the Kaiser, those who are behind the scenes have told us that Russia and Germany have decided between themselves over the division of the countries now



misnamed Turkey, and it is planned that the settlement be made in the Spring.

This explains why the Khaliff of Islam is once more turning to the British lion for protection as he did in 1878. In 1895 he rushed for succour from the roaring of the British lion (the British lion did roar in those days ; but, however, stopped at mere roaring, which finally came to nothing, so heavy is the weight of the Turkish bonds in the scale). But in 1895 the Khaliff of Islam rushed for succour to the muscular paws of the Russian bear and the sheltering wings of the German eagle. Now, as the patterns shift in the kaleidoscope of European politics, Turkey is going back to his old love.

I remember some verses that very much tickled my fancy in the by-gone days of my youth :

“ Old loves, new loves—What are they worth ?

Only a song—Tra—la—la !

Old love dies at new love's birth :

Tra—la—la !”

Now that the weight of years and experience lies heavily on my head, the rhyme of the “ old loves ” and “ new loves ” does not tickle my fancy any more, but rather it arouses consternation,

and I tremble to think where all the "old loves" and "new loves" are going to end; and what new tragedy will be developed for the sheep that are always being led to the slaughter.

Rumours of the deposition of the present Sultan Mohammed Reshed, who is a peaceable man, have been current for more than a year now; it was even whispered that Abd-ul Hamid would be reinstated by the Committee of Union and Progress; we are told "*with the mouth to the ear*" that the old Hamid had almost climbed his throne, but some powerful outside influence pulled him down as he was climbing up. Then, again, it was reported that Prince Yussuf ("the man of one book") would occupy the throne of the Khaliffs.

Now the "Ittihad" (Committee of Union and Progress), whose deeds have made all beholders gasp, has, we are told, given way to the new party "Itilaf" (Solidarity), and Damad Ferid Pasha and Colonel Sadik Bey, tightened and screwed up by the brains of Gabriel Noradounghian, are going to establish the millennium in Turkey.

The subject christians in the countries mis-named Turkey are not so lucky as the Arabs in the Tripolitan oasis whom Italian soldiers slew at a time when open killing was indulged in by both sides and a state of open warfare was in progress ; they have never had a newspaper correspondent to send out flaming reports from a lurid imagination, and Christendom has not been convulsed over the hellish facts of their woes.

We know of churches burned and desecrated ; of christian men, women and children hacked in pieces to death or burned alive, after all the ingenuities of torture which even hell could not devise had been exhausted over their bodies ; of putrid flesh from christian corpses crammed into

the mouths of living christians ; and christian mothers choked to death with the flesh and blood of their own children ; of christian wives entreating for death at the hands of their own husbands, and husbands in despair killing their own wives and themselves ; of christian men, women and children hiding in caves or barefooted and homeless starving for want of bread. But at such times no newspaper correspondent sends out flaming reports, and Christendom is not convulsed, only honours and decorations grow apace, and only those who are concerned about the sheep led to the slaughter tremble to think of what may follow.

When I read that newspaper correspondent's report trumpeting to the world that Italian atrocities in the Tripolitan oasis had surpassed all the horrors of the Armenian massacres, I felt certain that the devil must have split his sides with laughter reading that report, and I wondered why that newspaper correspondent had not hurried off to Tabriz to send out reports of how the Russians had butchered innocent women and children.

But, of course, Persians are not Turks ; they are not given to indulge in diabolical orgies of murder,

plunder and lust of which christians are the victims ; their brains are not dominated by the Pan-Islamic hallucination, and they do not thirst for christian blood. They have only been trying to establish the sort of government in their own country which will conduce to their happiness and prosperity. If they had been murdering and plundering christians for a hundred years, then perhaps Christian Europe would have supported them.

The *Manchester Guardian* of December 23rd, 1895, printed the following extract from the letter of an Armenian lady resident at Constantinople and received in Manchester :—

“ Many thanks for your very kind letter ; it did me good like a little balm on burning wounds. Certainly the English Power is the one chiefly responsible for our misery and fearful suffering. If she had not wiped off the San Stefano Treaty we would have obtained our rights and liberty, as did the Bulgarians 17 years ago. Under the present circumstances we see nothing but the perishing of the whole nation, except the few remainders here and there, who will call Lord Salisbury the second Sultan of the sacrificed Armenians. I am afraid

my pen is gone too sharp, because sharp is the grief. My husband is an Armenian—a native of Aintab. You must have read the second horrible massacre of Aintab lately. It is over two months since letters were delivered from there. We do not know whether his sister or her children, brothers, father, etc., are butchered or living, or how many of them. I am a native of Constantinople. We are wonderfully preserved, with our four children. I have sisters, brothers—many relatives at home. What has or will become of them? The martyrs mentioned in the *Daily News*—killed by slow torture—the pastors and their wives are well known to us, and the daughters of the Rev ..... taken into harems for wicked use, and then murdered. Oh! it is unbearable to think of—horror! horror! horror! Can you imagine to-day, to-night, that thousands and thousands of women and girls violated, wounded, hungry, and naked, their bare feet first dipped in the blood of their beloved butchered ones, are wandering in the snow and rain under the same sky where the Angels of Heaven came and sang ‘Peace on earth and goodwill to men’? And in a



few days the happy bells of England and Western lands will ring and ring for joy and peace. Funds are urgent and necessary ; but to stop the butchery by pushing your Government is the highest urgency."

But Lord Salisbury was not the only sinner. Support of the Turk has been defined in British policy from the days of Pitt till now, and after the death of the Czar Alexander II. extermination of the Armenians was defined in the policy of the Czar Alexander III. and Prince Lobanoff with no change in the Russian policy up till now, and the measure of the iniquity against a murdered and desolated nation was filled up by the German policy, which sacrificed them to the Baghdad railway.

But the words I have quoted of the letter written seventeen years ago have a prophecy in them realised to-day ; for Europe is now ringing and ringing for Peace, but Peace does not come. Europe has run rivers of Christian blood through the earth of those skies from which the angels sang : "On earth peace—goodwill to men." She has sacrificed on the altar of Turkish bonds

Christian homes and Christian flesh and bones,  
whose smoke has ascended to those skies from  
which the angels sang Peace.

How, then, can Peace come to Europe?

The curse of the world is Imperialism. But how the nations of the past and the nations of the present have striven to keep up Imperialism in our world.

What is Imperialism? and how shall we define it? Does not Imperialism mean taking what is not our own? robbing another nation's country to add it to our own. And by robbing other nations and other peoples, does not Imperialism create Strife, Bitterness, Heart-burning, Race-hatred? Does not Imperialism keep up the cycle of wrong going round and round, and the cauldron of evil passions boiling? Is not Imperialism, therefore, the Evil Spirit that taketh hold of Peace and teareth it and bruiseeth it and throweth it down?

God has willed "On earth peace," but Imperialism destroys Peace. Is it therefore any matter of surprise that Imperialism should always end in decay and dissolution? No profit to itself at the last after filling up the cup of evil for others.

And yet how the nations of Europe struggle for Imperialism whilst talking of Peace.

## THE ANTHEM OF THE POWERS OF EUROPE.

Long live our cannon and shell !  
Turning our earth into hell :  
Long live our rifles that kill !  
Subject to our own sweet will :  
    Ever Victorious  
    Happy and Glorious.

The globe is within our plan,  
We laugh at the rights of man ;  
Unfettered by sense of crime  
List' to the jingle of this rhyme :  
    Ever Victorious  
    Happy and Glorious.

In the days of my youth I have looked at the Himalayas. I can remember how my heart shut closer and closer, throbbed and grew still as I gazed spell-bound at the gigantic line, that vast impenetrable mass rising up from earth to sky.

How the shifting shadows came and went? fairy shadows flitting over the sunlight's gold, obscuring the heights of the glistening snow-line against the sky. The shadows enveloped those proud crests reared against the sky. But they are chased away, their draperies torn, parted asunder hither and thither by the sun-lion lifting up his tawny head. And the white snow-line of that vast impenetrable mass rising up from the earth rested clear against the sky.

It was beautiful to watch ; beautiful to feel : beautiful to meditate and dream.

Now another Himalayas rises to my mental vision ; no beautiful shadows come and go, no sunlight's gold rests on white snow ; but I see only a dull dead wall of crime rising up from earth to sky, and the spectre shape of Peace flitting here and there finding no place on this dull dead wall of crime whereon to rest its feet.

But it must be that in spite of the exigencies of European politics and the interest of Turkish bond-holders God's angels will come to sap and undermine this wall of crime. I think they have begun the work already. I hear the ringing of a spade and a pickaxe that neither the governments nor the capitalists of Europe can break, the noises of a work they cannot stop.



If there is truth in this Christian religion of ours? If this Christianity to which we have pinned our hope is not a myth and a delusion? Then is this earth the empire of this Christ in whom we have believed, and (search ye the scriptures and find out) the seat of His empire is not in Europe. Then it is also true that the Powers of Europe have locked and double-locked the gates of His capital in the face of the King and have thrust Him out of His throne. And if the Prince of Peace be turned out of His capital and thrust out of His throne, how, then, can Peace be established in the empire.

The whole fabric of Christianity stands on the assumption that Jesus Christ is the Son of God.

Then if Jesus Christ is the Son of God, it is also true that in keeping up the dominance of the Turk in Christian countries and over Christian peoples, the great Christian Powers of Europe have been straining every nerve and exerting every endeavour to make the Son of God the servant of Mahomed.

It is also true, then, that the great Christian Powers of Europe have been straining every nerve and exerting every endeavour to deride the agony of Calvary and give it a back leaf in the book of history. If Mahomedans try to do this we cannot accuse them of hypocrisy; but we have a right to accuse the great Christian Powers of Europe of the vilest and most disgusting hypocrisy.

This is the plain truth.

And if the churches of powerful Christendom sincerely believe what they profess? if sincerely in their hearts they acknowledge the divinity of the Master they profess to serve outwardly, then they must realise the crime of Europe; and if they have realised it; why do they not denounce it?

And if in spite of the exigencies of European politics and the interest of Turkish bond-holders.

the great work of Restoration must be accomplished, and the King must reign in His capital? Then is it, that Italy has become the avenging angel? I know not! I am only seeking to know.

The Court Martial at Adana, instituted by the Constitutional Turkish Government for completing upon the Armenians the tortures which wholesale slaughter, diabolical lust, incendiarism and wholesale plunder during the massacre days had left undone, said to the weeping women who flocked there to gather that Dead Sea fruit—Turkish Justice—“What is it that you seek here? Is it that we must condemn to death Moslems for the sakes of your husbands and children?”

And this is what the Powers of Europe have been saying to Christian peoples, martyrs to Turkish bonds and European politics. “What is it that you seek? Is it that we must jeopardise the Turkish bonds for the sake of your blood and your

flesh and your bones? Is it that we must renounce keeping up this hell upon earth where our interests are staked to prevent your destruction and desolation?

An Oxford scholar once wrote in connection with the Armenian massacres: "Is it that we have received a commission from heaven to go about redressing wrongs?"

Alas, no! As far as the Armenians are concerned neither England nor any of the other Powers of Europe have accepted any commission from heaven to redress wrongs, but they have certainly accepted a commission from the place opposite heaven to go about making wrongs.

The Powers of Europe have carried on the Christian slave trade from Armenia to Crete.

“Crete! What is Crete?” said Prince Bismark. “A mound in my garden is of more importance than Crete,” and that is how the politicians of Europe have felt. A mound in their garden has been of more importance to them than the countries they have helped to desolate.

Bind the fetters, forge the chains, heap heavier the burdens grievous to be borne; but for all these things God will call to judgment. He is calling to judgment even now, and it is God’s calling to judgment that makes all the efforts of the peace-makers of no avail.

Somebody has called Turkey the Beelzebub of Europe, but the Powers of Europe have been driving Beelzebub's chariot, and they have driven it best over an Armenia murdered and desolated. Their heaviest hand has been laid over Armenia.



The "Concert of Europe," by its support of the Turk, has destroyed more than two millions of Armenians and plunged thousands upon thousands of Armenian families from comfortable circumstances in life into absolute destitution. The "Concert of Europe" has desolated Armenia from Ararat to Cilicia. The "Concert of Europe" has kept up the dominance of the most bestial and blood-thirsty savages over an intellectual nation and a moral nation—a nation mentally and physically strong for great things and good things—a nation civilised when the nations of Europe were barbarians—a nation whose character has been moulded (only moulded centuries earlier) by the

same religion that has moulded the character of the nations of Christendom. A nation that has been fighting with the scabbard after the sword is broken.

Shame to the Civilisation of Europe! Shame to the Christianity of Europe! Shame to the Humanity of Europe!

With apologies to the Christmas number of  
the London *Truth*, 1897—

“ Concert of Europe ! Ha-ha-ha !

\* \* \* \* \*

Six nations playing different tunes  
Make a great noise—one cannot doubt it.  
If that’s a ‘ Concert ’—oh dear, yes,  
You’re right, I do know all about it.

“ The Concert of Europe’s a capital thing,  
A splendid performance from my point of view ;  
The longer I listen  
The more my eyes glisten—  
I love it ! I love it ! I love it ! I do !

“ When the ‘ Concert ’ began I was wretchedly weak,  
I was lame, I was palsied, and paralyzed, too ;  
But now my health such is  
I walk without crutches—  
I love it ! I love it ! I love it ! I do !

“The ‘Concert,’—oh! yes it’s an excellent thing,  
It has helped me my fast-failing strength to renew :  
No longer I stagger,  
I walk with a swagger—  
I love it! I love it! I love it! I do!

\* \* \* \* \*

“United Europe—firm and bold—  
All down on me—well, well,  
I could a little tale unfold,  
But I ain’t a-going to tell,  
I ain’t a-going to tell ;  
I ain’t a-going to tell ;  
I know a funny thing or two—  
But I ain’t a-going to tell.”

The world has seen the marvellous spectacle of the great Powers of Europe, with their fleets and their armies, kneeling in a row to clean the foul boots of the Turk. The world has seen the marvellous spectacle of the great Powers of Europe, with their fleets and their armies, smirking and cringing before the Turk and each one saying :

“ Please Sir ! I am your friend, Sir ! Don't trust the other one, Sir ! Trust me, Sir ! ”

And now that we see “ the writing on the wall, ” now that we know Turkey has become the vital problem for Europe, we wait with bated breath for the end.

How shall the fateful Nibelung hoard be divided among the Powers of Europe ?

I have read word-sketches of the Armenian character by certain British writers, according to whom it would seem that all the chicanery and fraud and thieving in the world are committed by Armenians, and I have marvelled much at this pulling out of the mote in another man's eye and not seeing the beam in one's own eye.

I marvel much when I read the reports of the London police courts, and the multitudinous cases of fraud, swindling, burglary, thieving and pocket-picking indulged in by the Britisher's countrymen at home as we read them recorded in the British newspapers.

I marvel much as I recall the particular occasions when the chicanery and fraud of the

Britisher's countrymen abroad have come within my own knowledge and experience, and I wonder why these writers waste so much time and energy in abusing other peoples when they could do better by remembering the sins of their own.

I also marvel much when the conviction forces itself upon me that the whole fabric of European politics is built up on chicanery and fraud. Prince Gortschakoff said: "A Treaty! What is a Treaty? A Treaty is only made to be violated," and if the politicians of other European countries have not openly committed themselves to this sentiment, they have many times acted in the spirit of it.

I marvel also when I read word-sketches of certain British writers, where the Armenians are described as lying down and getting their throats cut like sheep by the Turk. I marvel particularly as I consider the very appreciable part the Powers of Europe have taken in the Armenian slaughter.

I have lived many years in Japan, and I realize how the Japanese Government could, if they wished to do it, march two or three armed regiments of soldiers into any of the villages in



Japan and be able to mow down the unarmed villagers like grass, although these villages supplied the "sure-death detachments" of Port Arthur and the men who climbed the heights of Nanshan. One can realise, if the Japanese Government supplied arms and ammunition to the villagers of one village, and kept the villagers of the other village unarmed, how easy it would be for the armed villagers to plunder and murder the unarmed villagers. These features have been the predominant features in all the Armenian massacres, planned, prepared and organised by a government that only exists for plundering and murdering christians.

But what I marvel at most of all is, the Inhumanity that spits on the face of the murdered dead.

Are these men, I say, trying to screen the Crime of Europe by abusing the victims of Europe's Crime.

The January number of the "National Geographical Magazine," published by the National Geographical Society of Washington, U.S.A., contains a beautifully-illustrated article entitled "The Young Turk," from the pen of Rear-Admiral Colby M. Chester, U.S.N., and from the footnote on the first page we know that it was first delivered as an address to the National Geographical Society.

The article reads beautifully, and (as it would appear to the uninitiated) is fraught with beautiful sentiments; but the pity of it is that it is not true. That is the fault of this article. It is made up of beautiful words and beautiful pictures, but it is not true. I read it from beginning to end, and I found the only allusion to those horrible and hideous

Armenian massacres of April, 1909 (all carried out under governmental authority, planned, prepared, organised and ordered by what have been called "Liberal Turks" or "Young Turks"). I found the only allusion in these lines:

"At the same time, he" (Abd-ul Hamid) "sent emissaries to the interior of the country to appeal to the religious fanaticism of the poorer classes, and inaugurated a racial warfare between the Turks and Armenians that at once put constitutional government in jeopardy."

Now that even the staunchest friends of the Young Turks have been shaking their heads at them, now that fears and threats of massacre by the government of Young Turkey have been hanging over the villages in Armenia for more than a year, such a beautifully-worded article seems strangely out of place.

But it is astonishing how Abd-ul Hamid is being made the scapegoat of Young Turkey's crimes. I must plead guilty to the same error, but I have already rectified my error many times—we have all rectified our error. Abd-ul Hamid's own crimes were such that they exceeded all the horrors

of Nero, Caligula, Diocletian, and the Spanish Inquisition combined, but it is nevertheless unjust to saddle him with Young Turkey's crimes.

There is also more to be said. The government of Abd-ul Hamid did not finish the massacres by instituting a court-martial which hanged innocent Armenians, but the government of Young Turkey instituted a court-martial at Adana after the massacres which hanged innocent Armenians. The government of Abd-ul Hamid did not finish the massacres by instituting a court-martial which put into prison those Armenians who had escaped the massacres, but the government of Young Turkey instituted a court-martial after the massacres which filled the loathsome Turkish prisons to overflowing with innocent Armenians. The government of Abd-ul Hamid, in their official announcements after each massacre, fixed the number of the Armenians dead at about one-tenth of the actual number murdered; the government of Young Turkey kept up the traditions of their fathers and did the same. The government of Abd-ul Hamid accused the victims of the massacres of provoking the massacres; the government of Young Turkey,

keeping to the traditions of their fathers, did the same. The government of Abd-ul Hamid robbed the Armenians of their lands to make free gifts to the Turks and Kurds; the government of Young Turkey, following in the footsteps of their fathers, did the same.

A paragraph from one of a series of Sir William Ramsay's letters which appeared in the *Manchester Guardian*, July 29th, 1911, will, however, be appropriate here. I like to quote Sir William Ramsay, because, judging from the sum total of his writings, he is no friend of the Armenians. I have read in one of his letters where he has said:—"I do not like the Armenians; I do like the Turks," and I feel it here suits my purpose better to quote a man who does not like the Armenians and who does like the Turks. The following is what Sir William Ramsay wrote in his letter which appeared in the *Manchester Guardian*, July 29th, 1911:—

"One of the worst facts in the history of this present government was told me a few days ago by an excellent authority, and I cannot doubt its truth. I have already mentioned, more than a year

ago, in these columns that the second and worst massacre of Armenians at Adana in April, 1909, was permitted or ordered (the two are the same) by the Young Turks fresh from their triumphant entry into Constantinople. They were afraid of an Armenian insurrection. The best informants are all agreed on this, some of them staunch friends of the Young Turks. Certain German traders in Adana appealed for protection before the massacre began, and instructions were telegraphed from Constantinople that the utmost care must be taken to injure no foreigners in life or property—the death of two American missionaries and the wounding of the British Consul were accidental and regretted. Now comes the damning fact. It was currently said by the Armenians during the months that followed that the lands of the murdered were promised to Jewish settlers. This I did not believe, and my friends disbelieved it. I was, however, told by a trustworthy authority a few days since that this was true, and that he had it from the one person who best knew, because he was in the best position to know. According to him the position was this. The Committee had

arranged this matter. The unoccupied lands of the persons (mainly Armenians) who had perished in the two massacres were to be allotted to Jewish colonists. The scheme was placed before the Grand Vizier, whose name I need not mention to those who have been interested in Turkish events. He was not a friend of the Jews. He had governed Adana some years before, and knew the country. He was aware that such an act would rouse a storm of indignation. Yet the Committee was all-powerful; he was only a figure-head, and he had recourse to foreign help. He laid the matter before the British Embassy, and a strong representation was made by the Embassy as to the odium and wrath that must be roused, and as to the gross injustice of the proceeding. This prevailed, for the Vizier only wanted the backing of some outside influence to strengthen his own hatred of the business.

“ I may add that I never heard a word about this matter from any person connected with the British Embassy. I have not seen any person connected in any way with the Embassy for months, and never at any time heard any opinion expressed



by any person in or connected with the Embassy regarding this or any other aspect of the Adana massacre. My informant also told me that his knowledge was derived wholly from Turkish sources, and that he had heard nothing about this affair from any English source.

“If this is true, it shows how well-informed the Armenians were as to the intentions of the Young Turks, and it explains several things which were previously a mystery to me.”

§ Sir William Ramsay always brings forward the palliative suggestion that the fear of an insurrection on the part of the Armenians prompted the massacres. As far as the second massacre of Adana is concerned, what insurrection could the government fear from a wounded, famished and homeless crowd, composed of the greater part of women and children; but there was an actual insurrection on the part of the Turks at Constantinople against the Constitutional Government. Why did not then the government massacre Turks wholesale? and what insurrection could the Constitutional Government fear as coming from a nation that had taken such an appreciable part in

establishing the Constitution? The Armenian revolutionary societies had voluntarily laid down their arms with the inauguration of the Constitution, and, as I have said before, the plan of the *coup d'etat* which gave Turkey a Constitutional Government emanated from the head of an Armenian.

I may also add that strict instructions were sent from Constantinople before either the first or second massacre began not to touch the foreigners. "Do not touch the Europeans," was the pass parole of the massacres ; and it was not only the German traders in Adana who appealed for protection before the massacres began, but months previous the Armenian bishop of Adana, Moushegh Seropian, the Armenian *Catholicos* of Sis, several prelates, and several responsible Armenians repeatedly and repeatedly appealed to the Central Government through the intermediary of the Armenian Patriarch at Constantinople and also to the government of Adana. Bishop Seropian even offered his own head and the head of the *Catholicos* of Sis as hostages to the Governor of Adana for the fealty of the Armenians to the Constitution.

But the Governor of Adana, Djévad Bey, was one of the principle organisers of the massacres, and all the Armenian appeals, both to the local and central government, to take precautionary measures against a Moslem outbreak were naturally disregarded ; and after the massacres the government of Young Turkey publicly accused Bishop Seropian of inciting and instigating strife.

It is also known now that the slaughter of Cilicia would have been continued for a longer period and have extended over a wider area if the bloody hand of Young Turkey had not been arrested by the action of the "Armenian Benevolent Union," whose headquarters are at Cairo, and of which Paul Nubar Pasha, the son of Nubar Pasha, is President. When the news of the massacre raging in Cilicia reached Egypt the "Armenian Benevolent Union" took immediate measures to secure a decree from the President of "Al-Azhar" denouncing the mal-treatment of Christians in the magic name of the Koran. This decree was cabled verbatim to the Mahomedan communities of every district in Asia Minor,

thus preventing the further continuance of the diabolical orgy.

It is also known that the American missionaries and the French priests and nuns saved thousands of Armenians by protecting them under the shelter of their institutions, also Monsieur and Madame Sabatier, whose factory was turned into a home of refuge, besides which effective aid was rendered by the British Consul Major Wylie and Mrs. Wylie and also by others.

These facts must therefore convince us that not one Armenian would have been left alive in Cilicia if it had not been for these rescuing influences. The heirs were to be killed and cast out that their inheritance might remain to their murderers. Young Turkey certainly meant that its work should be thorough.

I read in the telegraphic despatches under the big head-line "To Settle Turko-Persian Boundary Dispute" the following news:—"Berlin, March 15th.—The Turkish Government, with the intention of preventing Russian interference, has opened negotiations with Persia for the appointment of a joint frontier commission for the frontier districts near Urumiah Lake.

"If an understanding should not be arrived at the whole question will be transferred to the Arbitration Court at the Hague for decision."

There is no "Turko-Persian boundary" near Urumiah Lake. The Fatherland of the Turk is savage Turkestan, and Humanity and Civilisation are calling out loudly for the Turk "Back to Turkestan!"

Urumiah and Urumiah Lake are in Armenia, and the only just way for the Hague Court of Arbitration to decide the dispute is to return Armenian territory to the Armenians. He is the just judge who decides justly: to restore their inheritance to the rightful heirs is to decide justly; to waive the claim of the rightful heirs is to decide unjustly. We can substantiate our claim by going back to the Deluge, and that is going back far enough; going back further than any existent nation can do.

The telegraphic despatches also give the following news:—"As a result of the Turkish army's march upon the Russian border a force of 9,000 Russian soldiers has been ordered to hurry to Caucasia."

The "Russian border" upon which the Turkish army has marched is Armenia—Armenia is going to be made the desolating land of the rival armies, neither of which have any right to be there.

The threatened Russian advance has made the Turkish Government pay out (or going to pay out) from the Turkish Treasury two hundred thousand Turkish pounds for the purpose of

buying back from the Turks and Kurds and restoring to the Armenians the lands which the Turkish Government had robbed them of to make free gifts to the Turks and Kurds. The work of restoration must begin from that part of Armenia which is called the Turko-Russian frontier. In April, when the snows will have melted, the commission composed of responsible Armenians and Turkish officials is going to begin the work of restoration, and in April it is expected that "Holy Russia," after singing her anthems of a Christ victorious over death, will advance with her death-dealing machinery.

Also owing to the threatened Russian advance the Turkish Government is making promises to the Armenians not to massacre them. Turkish officials who were telling the Armenians "After we have signed away Tripoli we will avenge ourselves with your blood," are now saying "We have nothing against you. Our hearts are clean."

Thus the threatened Russian advance has also had the magical influence of cleansing the hearts of men whose hands drip with innocent blood.



It was not long ago Hakki Pasha told the Armenian deputation that waited on him seeking redress: "If you Armenians persist in your contention over the lands we will massacre you again." And Ahmed Riza Bey wrote: "If you Armenians persist in your grievance about the lands we will massacre you again."

Of course, it is very easy for Turks to massacre Armenians with all the gun-factories in Europe ready to supply the Turkish demand for man-slaying machinery and European financiers ready to loan the money for the purchase of man-slaying machinery. Perhaps when the money-lenders close the mortgage the Christians might be able to save their necks.

But as I write these lines I read in the telegraphic despatches the following information:—

"Berlin, March 24th.—The Urumiah question has become much less serious since Turkey has given a promise to Russia not to increase the Urumiah garrison. The Sublime Porte has sent special officials to Urumiah Lake for the purpose of suppressing the anti-Russian agitation."

Two days earlier there was the following news:—"Berlin, March 22nd.—The Sultan has despatched a special representative to greet the Kaiser at Corfu."

In one of the pamphlets published by the "World Peace Foundation, 29th Beacon Street, Boston," I came across the following:—"In the matter of armament Russia is a good customer of Germany's—so good a customer, indeed, that I don't know where Russia would get her military supplies from in case she and Germany went to war."

Simple arithmetic is easy: two different twos make four, add another different two and it makes six. I have got my little sum of six and must wait for new additional figures.

In the Peace Year-Book of 1911 I read the following quotation from the last public utterance of the great Norwegian poet Bjornson:—"The unjust treatment of small nationalities by any huge empire is a menace to the peace of Europe."

What I should like to ask all the peace-makers of the world is this — What small nationality has ever had more unjust treatment than the Armenians? Our country has been desolated, our people slaughtered and ground down to the earth under oppression. Not only has our country been taken away from us, but our nation is plundered and killed on the soil of our fathers. This is Europe's gigantic crime, and I know, without Bjornson telling me, that Europe's

gigantic crime has become the greatest menace to Europe's peace. As the crime, so the menace. But I am glad that the views of the great Bjornson agree with mine.

England — Russia — Germany. These three names are written in letters of fire across the pages of Armenian history. Armenia has been filled with horrors because England was jealous of Russia, because Russia wanted an Armenia without Armenians, and because Germany wanted her Baghdad railway.

But it is this very Baghdad railway over which Germany has been biting her nails for the last ten years and more that has created this intense tension between Germany and England which the peacemakers are now making such frantic efforts to loosen, and for which a multi-millionaire has given \$10,000,000 gold to be spent in the propagation of peace teachings.

And now Russia is advancing, or making preparations to advance, from Armenia into Armenia, but Armenia is not without Armenians; and England is either powerless to arrest the advance or force of circumstances have changed her policy towards Russia, and back of Russia stands the Russian revolution.

The whole situation is so complicated and there is so much unblushing treachery on all sides that even the events of the near future are difficult to foretell, not knowing what a day may bring forth, and we can only calm our troubled hearts with the assurance that if European governments are working in their own ways, God's government is also working in His own way.

The story of Naboth's vineyard is taught in the Sunday-schools, but I think there is a greater need of teaching this story of the coveted vineyard in the Chancelleries of Europe than in the Sunday-schools.

Ministers in their churches also preach sermons on Naboth's vineyard, but I think they might be reminded that it is not necessary to go back to the story of the vineyard nearly three thousand years old, because there are many Naboth's vineyards in the twentieth century, and the need of the twentieth century surely is that sermons should be preached in the churches on the Naboth's vineyards, the Ahabs, and the political Jezebels of our day. Let us investigate the cause



of all wars since history has been written, and we will find with rare exceptions that the story of Naboth's vineyard is behind them all.

The world has not changed. "Give me thy vineyard!" is the burden of the twentieth century as it has been the burden of the centuries that are past; but what the world surely needs is talk in the churches about the present instead of the past.

Whilst the story of Naboth's vineyard is being perpetuated, the governments of Europe and the peace-makers are calling out "Is it peace?" But the murdered and desolated can only answer "What peace?"

Of course, the governments and the nations of Europe do not place the weak and powerless peoples in the category of "nations"; only those are considered "nations" and entitled to the rights of a "nation" who are possessors of fleets and armies and whose countries have not been forcibly taken away from them; but there is no doubt that the God of heaven and earth places all the creatures of His hand on the same level, and there is no doubt He has decided that all nations, the

weak as well as the strong, the powerless as well as the powerful, shall have an equal voice in settling the peace question.

“And He will judge between the nations, and will decide concerning many peoples.” Blessed be God inasmuch as He hath reserved the judgment and decision unto Himself and hath not left it to the separate coterie of Europe. So we have hope that at last the day will come in our world when “nation shall not lift up sword against nation.”

“ Take heed and beware of covetousness, for a man’s life consisteth not in the abundance of the things which he possesseth.”

We can also say : Take heed and beware of covetousness, for a nation’s life consisteth not in the abundance of the possessions which it possesseth.

But it is astonishing how the governments and nations of Europe have not realised for themselves the wisdom of this blessed truth, which was given for the benefit of the world nineteen hundred years ago, and it is astonishing that with all their boasted civilisation they should keep the cycle of human misery going round and round in order to gratify their own covetousness.

It is astonishing also how the Russian Government does not realise that it would make an infinitely happier and better Russia with a Russian people free, happy and contented instead of a Russian people groaning and gnashing their teeth in misery. Does a Czar live for the happiness and welfare of his people; or does he live to grind them down in misery?

It is astonishing also how the Russian Government does not realise that it would make an infinitely better and happier Russia with a free and happy Finland, Poland, Armenia, Georgia on its borders than a Finland, Poland, Armenia, Georgia groaning and gnashing their teeth in misery.

I have seen pictures of a Georgian village burned down by the order of the Czar and the poor peasants sitting down to stare at the ruins of their homes.

“Holy Russia,” posing before the world as the pillar of Christendom, trading in saints and ikons, ruins the homes of a simple godly christian people who have only been asking to be let to live in peace on the soil of their own fatherland, and to

be allowed to manage their own affairs in their own country.

It is reported that the Russian Consul-General in Persia has informed the Armenians—"For one wounded Russian I will hang ten Armenians!"

Might is Right in our world, but great is the might of man-slaying machinery. So great is the might of man-slaying machinery that it is possible to hang ten Armenians for the wounds of one Russian. Then these ten Armenian souls, violently thrust out of their mortal bodies, must go straight up to the Judgment-seat of God and lay their case before that Tribunal, which is higher than the Tribunal of the Hague.

In our world it is now what it always has been—

" Truth for ever on the scaffold  
Wrong for ever on the throne "

until the nations of the earth shall have realised that it is better for the world, better all round, better for us all, to put Wrong on the scaffold and Truth on the throne.

I recall the words of the Armenian who wrote after the massacres of April, 1909 : “ A man does not know where he lives ! Is it in the midst of the cannibals of the heart of Africa, or among wolves, or ferocious beasts of prey ? ”

Alas ! my compatriot ! hast thou forgotten that Armenian flesh was sold in the streets of Constantinople ? The slaughtered body of the Armenian hung in the butcher's stall, and the butcher called out to the “ true believers ” as he brandished his knife for cutting off choice portions for the luscious kabob, “ Come, come, good mussulmans, come, here is good flesh, fine flesh, christian flesh ; come, eat, be filled and rejoice ! ” This was recorded in the days

of the old Hamid ; dost thou expect better things of the latter-day Hamids ?

The cannibals in the heart of Africa may become civilised ; but who can civilise the Turk ? Born the ravening wolf and the ferocious savage beast of prey, he has become more ravening, more ferocious and more savage through the religion by which he has become permeated and the Pan-Islamic hallucination which dominates his brain ; but what all the peace-makers have to concern themselves with is that the dominance of these bestial and blood-thirsty savages is kept up over long-suffering christian peoples by the Powers of Europe.

Although I have denounced Turkish savage barbarisms, I have never failed to understand that every evil to be destroyed must be struck at the root, and the root of the evil of Turkish savagery wreaked upon helpless christians is the support of Civilised and Christian Europe. The power and sovereignty of the Turk are kept up by the Powers of Europe. Loans are raised for the Turkish Government in Christian Europe under the express condition that the money loaned should be



spent in the purchase of the man-slaying machinery which the skill of modern science has devised, and these modern weapons of slaughter purchased in the markets of Europe are then passed by the Turkish Government into Moslem hands for killing and plundering the unarmed Christians. The deadly tragedy is perpetrated again and again, and the deadly instruments for perpetrating the tragedy are supplied again and again by Europe.

But I wonder what the British people and the German people would have to say if the British Government or the German Government rushed armed soldiers and armed mobs into defenceless towns and villages in Great Britain and Germany to slaughter the unarmed townspeople and villagers. And yet this is precisely what the British Government and the German Government have been doing through the intermediary of the Turkish Government for the destruction of the Armenians. Is it a marvel, since we have a just God in heaven, that it should become necessary for all the peace-makers to make frantic efforts to secure peace between Germany and Great Britain.

But peace can only come through pardon, and pardon through penitence : first Expiation, then Remission, Pardon, Peace.

There is no respect of persons before God.

I take the following extracts from one of Mr. David Lloyd George's speeches :—

“There are many directions in which we may adopt a friendly and helpful attitude to German aspirations without disadvantage, and even with advantage, to our own concerns.

“There is, for example, the case of the Baghdad railway. For ten years this enterprise has hung fire owing to our indisposition to grant the concessions necessary to its full achievement.

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“There is another sphere in which we might, with advantage, not merely to Germany, but also to ourselves, act in co-operation. The problem of

Turkey and the Balkans is still the gravest unsolved question of Europe. The war in Tripoli has increased the gravity of the problem. At any moment the smouldering embers may burst into flame, and the coming spring is awaited with deep concern by those who are most familiar with the restiveness of the Balkan States.

“For the continuance of this menace to the peace of Europe, the veiled hostility of Great Britain and Germany is largely responsible. Ever since the Turkish revolution that hostility has placed the two countries more or less in opposite camps, and between the conflicting purposes the hopes of a regenerated Turkey have been largely destroyed. We have reason to know that Germany would welcome the co-operation of this country in the settlement of this problem, and though Russia would be an interpleader in the cause there should be no insuperable obstacle to joint action which would remove this peril to peace.”

What Mr. Lloyd George should have said is this :

“The concession of land twelve miles wide running from the Asiatic shores of the Bosphorous to the mouth of the Persian Gulf was given to Germany on the express understanding that the Sultan of Turkey and the Turkish nation should be allowed to do with the Armenians as they liked. They did as they liked. They murdered them with the death-dealing instruments supplied by Europe.

“This concession of land became therefore the field of blood, and so naturally the enterprise of the Baghdad railway hung fire. Our share in this concern has been to oppose the achievement of the enterprise because we could not bear to see Germany go ahead. Some years ago we slapped back Russian go-ahead-ness with the Treaty of Berlin. With that Berlin Treaty we scourged out of Armenia those Armenian generals and soldiers who were waiting there to have those reforms carried out, which could only have been carried out by force, and save their nation and their country from murder and desolation. Now the tree of the Berlin Treaty which we planted has borne fruit for us, and we have got German go-ahead-ness on our hands. Well, dead Armenians cannot

come back to life again, and as they were only Armenians it does not much matter ; but, nevertheless, there has been created an intense tension between our two countries, and there is no middle course left to us out of this tight situation : either we must withdraw our opposition and allow Germany to go ahead, or Germany must take by force what we refuse to allow and go ahead, or we must keep on showing our teeth to one another until our teeth drop out of our heads.

“ The problem of Turkey is, of course, the gravest unsolved question of Europe, because of all the evil that we, the Powers of Europe, have created in the countries misnamed Turkey, a misnomer which, by the way, we have been trying our very utmost to perpetuate, and we have created a situation there which is comprised as our grand old man of Hawarden summed up ‘ of four awful words—murder, plunder, rape, torture.’

“ We (England and Germany, with Russia as an interpleader) have been courting the latter-day Hamids just as we courted the old Hamid and his Hamidians ; and this adulation of great European Powers has had the effect of so exhilarating the

Turkish mind that as a result of the exhilaration there has been that carnival of crime with which we are all familiar. Material aid and moral aid from Europe is what the Turk has always wanted for his periodical explosions, and we (the Powers of Europe) have all along made the Turk feel that the Christians in whose countries we keep up his dominance have been born to live and work for him, to become booty for his plunder, gratification for his lust, and victims of his Pan-Islamic hallucination.

“The Balkan States have, of course, been trying to secure their own independence and to work out their own prosperity, but our jaundiced eyes of envy have never been able to see the progress of these small states, whilst at the same time we have been quarreling among ourselves as to who shall have,—what ?

“Now, what we fear is the flare up of all the fires of hate and misery which we have sown, and the coming Spring is awaited with great concern by those who are familiar with the struggles of the Balkan States to annihilate the hated Turk.

“The Powers of Europe that are responsible for the continuance of all evil in those countries are now aghast at the result of their own wickedness.

“Of course, we have always talked of a “re-generated Turkey,” and we keep talking about it still, but this palaver of politics has been carried on so long with empty results that no one believes in it any more.”



But telegraphic despatches now give us the following information :—

“The Powers are in full agreement as to the necessity of the maintenance of the integrity of European Turkey.”

So we know that the Balkan States have been put into traces, and for the present, at least, their “restiveness” will not give trouble to their benefactors, the Powers of Europe.

An Englishman has said : “There will be joy among the angels of heaven when the putrid carcase is buried.” But the Powers of Europe will not allow the putrid carcase to be buried ; they “are in full agreement” over one thing if over nothing

else, and that is keeping the putrid carcase as a death-dealing force for innocent and long-suffering peoples.

Another telegraphic despatch gives the following news:—"The Protective Powers have communicated to the Porte a communication that Crete will be again occupied by them in the event of Cretan deputies being sent to Athens."

To this follows another:—"Berlin, March 29th. —The British Government declares categorically that on the least sign of an attack on Mahommedans in Crete, the island will be immediately occupied by troops of the Powers. The status quo and the sovereignty of Turkey will be maintained and the dispatch of Cretan deputies to Athens prohibited."

After that diabolical attack on Christians in Cilicia (the sort of attack that only Turks can be capable of) there was no occupation or threatened occupation by "troops of the Powers."

Let us realise here, and let it be recorded, how marvellously different is the attitude of "The Powers" when Christians try to attack Mahommedans in the region of the Turkish Empire. We

have also to know now that the putrid carcase is not going to be buried, and the Christian slave-trade must be continued for an indefinite or unfixed period; but the Christians are struggling to break the shackles which "The Powers" are binding, and "the writing on the wall" shines clear, and we know The Power that stands behind it is mightier than "The Powers." I hold it true, that the exceeding greatness of power is of God and not of ourselves.

The crime of Judas is in the heart of Europe, and the strategic position of the city of the Constantines and the resources of the Turkish Empire are the thirty shekels of silver for which Europe has sold her Christ and sells Him again and again. But Judas gained nothing—he lost everything, so how can the Powers of Europe hope to gain anything.

It is clear also "The Powers" are now being driven onwards or forwards by some invisible Power greater than themselves. The question comes—Where are they drifting?

Some lines written by Sir William Ramsay some months back make very appropriate quoting here :—

“Suda Bay in Crete is one of the finest harbours in the world, and of immense consequence in the Levant. Is Great Britain likely to allow it to pass under any other combination when Turkey breaks up?”

Oh! all ye Peace Associations who are now making frantic efforts to secure Peace, try and restore Suda Bay in Crete to the rightful heirs.

Mr. Gladstone called the Anglo-Turkish Convention of 1878 "the insane covenant," but such covenants suit the exigencies of European politics, and neither Christians nor Persians are so lucky as this nation of born criminals from generation to generation who are called Turks.

Stories come to us of beautiful Christian girls carried away forcibly into the harems of Kurdish chiefs and Turkish pashas, and we are told that they weep and weep in their captivity, they weep all day and weep all night ; and they will not recite the "Nimaz" (the sheiks and the mullahs fail to make them recite the "Nimaz"); but, nevertheless, the Powers of Europe are keeping up their

reputation as pillars of Christendom by trying to teach Hindoos and Burmese and Chinese and the natives of Africa "The Lord's Prayer."

Dr. E. J. Dillon, in the January number of the "Contemporary Review," concludes his "Foreign Affairs" with the following :—

"Other prominent men in Turkey are propounding views which agree in all essentials with those of which Damad Ferid Pasha and Colonel Sadik Bey are the authorised exponents. The ex-Grand Vizier, Hussein Hilmi Pasha, and the ex-Minister, Noradounghian, are brilliant examples. In the course of a long conversation I had with the former of these statesmen, he unfolded a body of opinions and political maxims which, if they had prevailed when he himself was at the head of the Government, it would have gone far to rescue the nation from the plight into which the Committee

had plunged it. Hilmi Pasha acknowledges frankly the impossibility of converting Greeks, Bulgars, Arabs, Albanians, and Armenians into Turks, and the suicidal folly of employing force for the purpose. 'Attract them, if you can,' he said, 'but do not attempt to drive them. Respect their secular privileges, grant them their schools and their language, make them feel themselves Ottomans by according them their full share in governing the Empire, and leave the rest to time and goodwill. Meanwhile I would make the Ottoman middle schools centres of pedagogy in the highest sense of the word. The most rational programmes, the most experienced professors, the most scientific methods, would combine to raise these establishments to the level of the best schools of Western Europe. Education would accompany and facilitate instruction. The most eminent Greek, Bulgarian, and Armenian teachers would be found here, attracted by higher pay than their own countrymen could offer them. And to crown all, the benefits conferred upon non-Turkish children in these model establishments would be gratuitous.' One of the Patriarchs to whom



I narrated this conversation exclaimed : ' Ah, yes ! that's just what we are waiting for. Such methods we will welcome, not thwart. But as yet we have not noticed them.'

" Hilmi Pasha, General Nazim Pasha, Nora-dounghian, and a number of other men of strong conviction, mastering purpose, and unsullied name, will, it is expected, now rally round Damad Ferid Pasha and Colonel Sadik Bey. Already the party has won a victory in Constantinople, where the candidate of the Committee was defeated a few days ago. This success is of good augury. If it be within the compass of human effort to save the Empire from the fate which it is fast overtaking, the men and the measures of the Party of Liberal Accord will probably achieve the feat. But is it ?"

Much as I respect Dr. Dillon, and my respect for him is great, yet I must say the pretty story he has put together, which I have quoted from his writings, reminds me of the fable of the milkwoman and her pot of milk I read as a child.

The milkwoman marched to market gaily with her pot of milk on her head : she would sell the milk and buy eggs, she would hatch chickens from

the eggs, she would rear the chickens, and when they grew up she would sell them and buy herself a new dress, at which thought she jumped for joy, and the pot of milk was dashed to the ground, and eggs, chickens and new dress all vanished into air.

Since the Constitutional Government has been established in the Turkish Empire we have all been made to realise that honest, humane, and liberal-minded Turks can be counted on the fingers of one hand, and is this minority going to establish the millennium? Besides, it would be a degradation to Greeks, Armenians, and Bulgarians to become designated as Ottomans. I should rather renounce my nationality in that case.

It is also to be noticed that even Hussein Hilmi Pasha feels that his grand castle in the air could not be built without the brains of Greeks, Armenians, and Bulgarians. So Greek, Armenian, and Bulgarian brains bought with Turkish gold must be utilised for the building up of the Ottoman Empire, since the Turk has no brains to lend to the work.

As for Gabriel Noradounghian, it is time he washed his hands of the robbers of his country

and the murderers of his nation; it would be no honour to him to save the Ottoman Empire, but rather dishonour. Armenian brains and Turkish fame, it is time the Armenian withdrew his brains. The "putrid carcass" requires to be buried, and Gabriel Noradounghian will not benefit his own nation by trying to prevent the burial; not the saving of the Ottoman Empire, but the saving of his own nation should be his care.

If I were asked what is the fate that is fast overtaking the Ottoman Empire? I would say, unhesitatingly, the Nemesis of Crime.

Question—What is bringing about the  
dissolution of Turkey?

Answer—The Armenian Massacres!

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NOTE.—As these sheets are going through the press there comes news from Constantinople under date April 10th that the "Ittihad" Committee of Union and Progress are gaining again. So Hussein Hilmi Pasha's grand castle in the air, prettily sketched in Dr. Dillon's pretty story, has fallen to the ground. As for Gabriel Noradounghian, it is well to remind him that dishonour in old age means double dishonour.

April 30th, 1912.

The Constitution has become a curse and an agony for the Christians ; the greatest curse and the greatest agony for the Armenians. The Constitutional Government, after murdering Armenian husbands and fathers and filling the land with Armenian widows and orphans, is now drafting husbands and fathers into the army, carrying off the bread-winners and leaving wives and children, with the immediate prospect of widowhood and orphanhood before them, to starve like the already made widows and orphans.

And although the grand scheme of restoring to the Armenians the lands of which successive Turkish governments have robbed them has been mooted, and we are told the work of restoration

must begin in April, yet as I am going on writing the pages of this little book the news comes again that fears and threats of massacre are rife on every side, and all who can are leaving the country.

We are told "Bands of Kurds openly attack Armenian villages, and plunder, murder, and commit all sorts of atrocities with impunity. The ministers here (Constantinople) have either turned a deaf ear to appeals made to them by Armenians, or have made promises which they never intended to fulfill."

"The Assyrian came down like a wolf on the fold."

The savage descendents of the ancient Assyrians are still coming down like wolves on the fold, since the Pan-Islamic hallucination of the Constitutional Turkish Government requires that the wolves should go prowling around devouring the sheep.

It is an open fact that the government will not allow the Armenians to obtain arms or to use them in self-defence; the Armenians have repeatedly appealed to the government to be allowed the use of arms in order to defend them-

selves against the Kurds, but the government has turned a deaf ear to all such appeals. The Armenians are kept defenceless and unarmed, whilst the Kurds, fully armed, plunder and murder and abduct young girls with impunity.

And this is the Constitutional Government.

War is a crime against civilisation ; it is a crime against our common humanity, but under the particular conditions Italy's war against Turkey is justifiable, because Italy is waging war against murderers wallowing up to their necks in innocent blood, against savage barbarism which has destroyed, desolated and blasted ancient civilizations and turned the gardens of the earth into a desert. Tripoli is a fragment of the ancient Roman Empire—the Turks conquered the country and turned it into a desert just as they made deserts of the fairest countries of the earth wherever their destroying hand has ruled. Italy will turn the desert into a garden for the benefit of humanity. Civilization should applaud and not condemn Italy.

The countries which are now misnamed Turkey, and on whose soil the Christian races are groaning and bleeding, belong by primordial right to the Greeks and the Armenians. The Fatherland of the Turk is savage Turkestan, and Civilization and Humanity are calling out loudly for the Turk, "Back to Turkestan!"



In another of his speeches Mr. David Lloyd George said :—“ The corner-stone of sound finance is peace on earth goodwill to men.”

Mr. Lloyd George might have gone further and said :—“ The corner-stone of Peace is Righteousness. The structure of Peace can only be built upon the foundation of Righteousness. The paths of Peace can only be entered through the gates of Righteousness.”

But when Mr. Lloyd George spoke of peace on earth goodwill to men being the corner-stone of sound finance he also assuredly meant that sound finance was vitally necessary to a country or any country, and yet why did Russia and England drive out of Persia the very man who

was placing the finances of that country on a sound basis. Persia needs sound finance just as much as either Russia or England ; peace, just as much as either Russia or England ; her own integrity and independence, just as much as either Russia or England. To deprive her of sound finance, peace, integrity, and independence is drinking of the devil's cup ; consequently, neither Russia nor England can drink of the Lord's cup of peace.

There is a newspaper which men have learned to call *The Times* just as they have learned to say "The Powers."

*The Times*, replying to Mr. Morgan Shuster's letter, in which the American financial adviser to Persia accused Russia and England of thwarting and nullifying his good work for the fiscal re-organisation of Persia, wrote the following :—

"It may be admitted at once that both Russia and Great Britain do interfere in Persian affairs, and that they interfere in a way which would be improper were Persia a really independent country in the full meaning of the word."

The argument of *The Times* against Mr. Morgan Shuster is long-winded—my reply to *The*

But the article of *The Times* recalls to my mind the "Prayer for newspaper men and writers," which, according to an *American Journal*, comes from the pen of Walter Rauschenbusch.

I have not the privilege or the honour of knowing "Walter Rauschenbusch," but I here write the prayer as I have read it in the newspaper. "O Thou great source of truth and knowledge, we remember before Thee the writers of books, the newspaper men, and all whose calling it is to gather and winnow facts and to inform the people. Grant them a determined love for honest work and staunch hatred for the making of lies, lest they pervert the judgments of our nation and teach us to call light darkness and darkness light. Suffer

Following the article of *The Times* we read the speech which Sir Edward Grey, the British Foreign Secretary of State, made in the House of Commons on the situation in Persia and the Russian demand for the dismissal of Mr. Morgan Shuster.

Commenting on the appointment by Mr. Shuster of Mr. Le Coffre as Treasury Official to Tabriz, Sir Edward Grey said:—"I thought it would not do, and I sent this telegram on November 6 to our Minister at Teheran.

"The appointment of Mr. Le Coffre will surely be displeasing, and will cause much annoyance to the Russian Government, who may possibly take strong measures to defend their interests. You should point out to Mr. Shuster the probable con-

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"The appointment of Mr. Le Coffre will surely be displeasing, and will cause much annoyance to the Russian Government, who may possibly take strong measures to defend their interests. You should point out to Mr. Shuster the probable con-

sequences if he should continue to provoke Russia, and strongly advise him to conciliate the Russian Legation. It should be made clear to him that the Russian Government could employ means for the protection of their own interests which he would be unable to withstand."

If Sir Edward Grey had made a speech advocating the necessity of armaments and emphasising the imperative need of every country to be fully equipped and armed to the teeth with man-slaying machinery, he could not have carried his point so successfully and convinced his hearers or readers of his speech in other lands more impressively of the power and necessity of armaments than he has done by pointing out how imperatively necessary it was for Mr. Shuster to have realised that the Russian Government could employ means for the protection of their own interests (that is the swallowing up of Persia), because the Russian Government were fully equipped and armed to the teeth with man-slaying machinery, with rifle regiments, sotnias of corsacks, mountain batteries and field-cannons that could scatter to the four winds of heaven thousands upon thousands of

Persian lives and bring the remnant of the Persian people that would be left down on their knees in utter submission and cause their ancient land to pass away into bondage to the stranger and oppressor.

This fact having been clearly demonstrated, it then behooves every Government to go on piling up the burden of armaments, since it is only by an ample stock of man-slaying machinery that a nation can save itself from slavery and death. And what is the fate of Persia to-day may become the fate of Russia and England to-morrow, if, for instance, the war strength of either of these two Powers is weaker than that of Germany, and the same will have to be the fate of Germany if, for instance, Germany's war strength is weaker than the war strength of England or France.

Thus Sir Edward Grey's speech and the situation in Persia clearly demonstrate that the nations of the earth can only live as freeman with increased armaments, or they must die as slaves with decreased armaments, and when a nation has no armaments at all, as in the case of the Armenians, it will be exterminated like rats and vermin.



Therefore the call in the world to-day is for increased armaments, and the imperative need of the nations is man-slaying machinery.

More and more armaments—more and more man-slaying machinery—more and more taxation—more and more rise in prices and more and more increased cost of living—more and more strikes—more and more socialism—more and more internal unrest and discontent in the countries that are now piling up armaments.

We are told that the great Napoleon said :—  
“What has always struck me most in the world is the impotence of force.” Some day, perhaps, what are called “The Powers” or the “Powers of Europe,” who are now by the power of force making our world such a happy place to live in, may have to realise the impotence of force, just as no doubt Napoleon realised for himself at St. Helena.

But there is another fact which should not be lost sight of. At the present day, with all the boasted twentieth-century civilisation, the conviction must force itself on all thinking minds that there exists now in what are called the enlightened countries of the world a species of slavery that had never existed in the world before. The Hindoos are the voluntary slaves of the Brahmans, but the nations of the powerful countries of Europe have now become the voluntary slaves of the gun-makers, and the financiers, the patrons of the gun-makers.

Under such happy circumstances it is a thousand pities that modern science cannot discover a method by which the human stomach could be converted into a receptacle for consuming cartridges

instead of bread. What fine times for money-making it would be if all the bakeries of the world could be converted into gun-factories.

But I wonder if the nations of the countries that are now piling up armaments have realised that all the armour-plate works and all the cannon, rifle and cartridge making works in their countries are in reality schools for the cultivation of the spirit of murder and plunder, and what can be more dangerous to a country or a nation than large organised schools for murder and plunder culture. Thousands upon thousands, nay, hundreds of thousands, of workmen in all these countries are employed for the purpose of manufacturing man-slaying machinery—each one of those workmen in reality eating bread that is purchased at the cost of a fellow-creature's life—each one of those workmen working to manufacture large-size burglars' tools for the successful robbery of another nation or another country. All working for the successful operation of murder and plunder. Shall not these spirits of evil, so strenuously created, generate other spirits of evil?

I have been keeping in the trail of the telegraphic despatches lately, and in one of them I read the following news :—

“London, February 18th.—In his speech at Manchester Sir Edward Grey said :—‘ We have special relationships and friendships with certain Powers which we mean to preserve, but there is nothing in them contemplating an unprovoked aggressive policy against other Powers.’ ”

It may be quite true that Great Britain does not contemplate an unprovoked aggressive policy against other “ Powers,” for carrying out any unprovoked aggressive policy against a “ Power ” or “ Powers ” is expensive and dangerous work ; but there are countries that are as equally entitled to

their rights as countries that are called "Powers," only they have neither the latest-developed nor a sufficient stock of man-slaying machinery to be designated a "Power."

The gist, however, of the telegraphic despatch I have quoted is in the sentence "We have special relationships and friendships with certain Powers which we mean to preserve," for undoubtedly the "special relationships and friendships" are being preserved now at Persia's cost, just as the special stranger-ships and animosity-ships were preserved at Armenia's cost. On the day I read in the telegraphic despatches that the Russian and British flags were crossed over the doors of the ex-Shah's apartments in the Russian Legation, where he had taken refuge from the fury of his people, I said :

"Oh! Thou eternal Truth! Thou knowest that after having sacrificed two millions of Armenians on the altar of their political animosities Russia and Great Britain have now become friends.

But since this is a booklet on the "Peace Problem," it is necessary to devote some pages to the situation in Persia.

The situation as it stands at present is this : Russia, having been foiled in her previous tactics for the swallowing up of Persia, hit upon the happy plan of making Mr. Morgan Shuster a *casus belli* for the advance of her army on the Persian capital, and thus accomplishing the partition of the country, and in this nefarious design she was helped (on account of the Baghdad railway) by what Mr. Morgan Shuster very aptly called "England's sanctimonious acquiescence." Here is the wheel within wheel, England encouraging Russian activities in order to thwart German activities, and

Russia depending on Germany for her supply of man-slaying machinery.

For a clear understanding of the present situation in Persia it is necessary to throw light upon it by a short résumé of the past. The story of the past epitomised is this: A new religion arose in Persia. The souls of Hafiz, of Sadi and Omar Khayyam came back from the centuries to stir up the depths of the mind of a Persian born within the last century; the electric currents from the dead men's pages shot through the living man's brain; he began to speak in their language, he rose higher, he called himself the "Bab," he inaugurated a new religion, he was martyred; but his religion began to spread, it began to have the effect of rousing the Persian people from the centuries of lethargy and stagnation into which Islam had sunk them, it made them become desirous for a government that would conduce to the well-being of their country, and they took measures to depose a ruler who was the tool of the Russian Government, and whose despotic rule had become inimical to progress and good government. Having successfully deposed their Shah and

having established a Constitutional Government with a regency for the young son of the deposed monarch who was placed on his father's throne, the people set about with a sincere purpose to put their house in order. But after deposing an unworthy ruler and overcoming his adherents, the next dragon in the path of reform and change and betterment from the old order of things was European covetousness.

The peril of the European dragon was openly and fully discussed in the Persian newspapers, and it was fully recognised by people and Mejliss that European assistance of any kind, whether in the shape of money loans or advisers to the government, would imperil the integrity of the country and the independence of the people.

A Persian said to me, "They are insisting that we must build railways, but we have no money now to build railways; we will build railways when we have the money to build them, but we will not build railways with European capital, because if they control the railways they will control our country, and if we build railways with European capital our country is lost."



The peril of the European dragon being fully recognised, the Persian Mejliss and people applied to the United States for the service of American financial advisers, not because the Americans are a progressive people as was emphasised in newspapers abroad, but because they knew they were safe from covetousness on the part of the United States.

The American financial adviser with his staff went to Persia, and the chief took up his duties under the belief that he had been called to his appointment to benefit Persia and not to assist in the nefarious plans of Russia and England. In short the American financial adviser served Persia, faithfully and well, and he worked for the benefit of the country for which it was intended he should work.

The next move of the Russian Government was to allow the ex-Shah to pass freely through Russian territory in a second attempt to regain his throne. This second attempt also being foiled, and the ex-Shah and his forces having been successfully repulsed, the country was saved a second time,

and peace once more restored to a distracted capital.

Following this the American financial adviser, finding all his good work for the benefit of the country's finances thwarted and nullified by Russia and England, appealed to the fair-minded men of the British public ; he put in a protest in a leading newspaper in England, and he got a hornet's nest about his head.

Then the next move of the Russian Government was to demand the instant dismissal of the American financial adviser with the penalty of marching her army on Persia's capital if the demand was not immediately complied with.

The Persian Government resisted, but finally, for lack of man-slaying machinery, complied. A broken-hearted people submitted to the outrageous demand of their enemy, and Mr. Morgan Shuster left the country.

Following Mr. Morgan Shuster's departure telegraphic despatches inform us that the Governments of Russia and Great Britain insist that the Persian Government must disband the Fedais.

Under such pressure there can be nothing left for Persia except to drift into ruin and destruction. The man who was placing the finances of the country on a sound basis has been dismissed. The Fedais, who have twice successfully defeated the ex-Shah's adherents and established the Constitution, must be disbanded. Therefore Persia is at the mercy of her enemies.

There can be no doubt also that all the reactionaries in the country will be secretly encouraged and supported by the Russian Government, and these will soon come to have the upper hand; lawlessness and anarchy will begin to prevail, and then the two great Christian governments will step forward to restore peace and order by dividing the country between themselves. These are all foregone conclusions, foreseen and foreknown, unless the Russian revolution comes just in the nick of time.

What the world needs is the Revolution in "Holy Russia." The devouring heads of the Hydra running in a line from the Near East to the Far East, and from the Far East to the Near East, require to be struck off and the wounds burned with fire brands so that new heads do not come up any more, and the Hercules that can accomplish this feat is the Revolution.

"Holy Russia" to-day keeps millions of human lives bound in chains that are forged in hell ; she is lengthening those chains to bind other millions, and we look upwards and ask—When are heaven's legions coming to break the chains forged in hell ?

Unfortunately for themselves the Persian people are not equipped with man-slaying machinery. Given an equal force of man-slaying machinery the chances are the day would go heavily against Russia, but for want of man-slaying machinery the fate of Persia now trembles in the balance. Memory has not to go back many years to recall the savage massacre of Blagoventsch in the Far East and the sinister governmental tragedy of Baku in the Near East, and the world may expect that the same savage methods will be adopted in Persia when Russia's man-slaying machinery is successfully put into operation. The same savage methods that have already been applied on a small scale in Tabriz and Resht.

The first act in the Persian tragedy is that the Persian people are guilty of the unpardonable crime of possessing a magnificent country with magnificent resources ; and this crime constitutes the crime of crimes, which Christian Europe, armed to the teeth, can neither condone nor overlook. In this tragedy of Persia that is now being shifted on to the world's stage the world is face to face with the fact that the Powers of Europe, equipped with man-slaying machinery, have arrogated to themselves the privilege of deciding the fate and destiny of nations, and have assumed the right of riding roughshod over the countries of the earth, carrying woe and desolation in the march.

But it is plain that the evil influences which this piratical combination on the part of Russia and England must create must undoubtedly be far-reaching. It is no exaggeration to say that at the present day, solely on account of the grabbing foreign policies of the Powers of Europe, in the minds of millions of Orientals the name—Christian—stands as a synonym for a wolf in sheep's clothing. This opinion cannot fail to be deepened and become

more widespread in the Oriental mind, and race-hatred, that most dangerous of all hatreds, must become accentuated, and among the many evils that will arise from the ruin of Persia's independence it requires no prophet to predict that the British Government will lose completely the sympathy of the entire Parsee community in India. It may well be said for the great majority of the Parsees that their bodies are in India and their souls in Iran; and the present development of religious tolerance in Persia has done much to draw the hearts of all Indian Parsees to the country which they still regard as their Fatherland. This consideration should be worth the attention of the British Government and public.

From the ruin of Persia also must arise needless miseries, bloodshed, and the desolation of a people's homes, and surely these inevitable consequences are well worth the attention of the Churches and the Peace Associations. It is more necessary to prevent injustice in non-christian countries than to preach to them the gospel, because the injustice makes the gospel appear the embodiment of injustice, not even as much to be

respected as "sounding brass and a tinkling cymbal."

It is more necessary to pour the oil of justice upon the turbulent waters of the bitter sea of race-hatred than to preach the gospel, since the preaching of the gospel becomes of no effect when the tempestuous waves of race-hatred are stirred up by the grabbing policies of the governments and capitalists of Europe.



Never in the history of the world has crime been without its attendant evil influences and evil consequences, and as steam and electricity have now brought the countries of the world together, the evil influences and evil consequences that must arise out of the crime of deliberately ruining a country swiftly carried by the forces of steam and electricity must reach to other countries and other peoples. From the danger-signals that are already flashing forth it is easy to foresee that the victory of Russia and England over Persia will not only mean the subjugation of a practically unarmed nation by two fully-armed Powers, but the triumph, if it does come, will surely contain an aftermath which will have to be reaped by the victors.

The world is accustomed to associate Russia with a merciless and despotic barbarism. The name of Russia presents to the world a brutal picture of sheer force trampling and crushing all the flowers of love and kindness from millions of human lives. It speaks to the world of horrible and loathsome dungeons in which innocent men and women, tortured by long-drawn-out agonies, are slowly rotting to death, and "Russian Government" stands as the official synonym of a spy system from whose cruelties humanity shudderingly revolts. The world knows that from the hearts of the millions now crushed under Russian rule the cry goes up hourly to heaven for the day of deliverance, and the world also knows that the burden of iniquity, piled up higher and higher, must at last break down through its own weight.

The case will, however, be different for England, one of the two makers of the Persian tragedy. British prestige must undoubtedly come out of the transaction heavily besmirched; and in the backbone of England's Empire—India—British justice must come to be looked upon askance, and British reputation must suffer as it has never suffered yet.

It is well also that missionaries and supporters of Christian missions should know that the Oriental mind now defines Christianity as battleships, canons and rifles devised and constructed for the plunder of the earth, and that the bleeding figure on the cross, which missionaries hold up to the view of non-christian peoples, gets blurred out of their sight, for on their horizon looms largely the figure of the armed robber with canon and rifle levelled, threatening "Your country or your life."

Ministers in their churches are now praying loudly for "Peace on Earth," but they would do better if they followed the example of the Master they profess to serve when he denounced the Scribes and Pharisees for devouring widow's houses, and denounce the foreign policies of their own governments, their own armed governments, which, as we are told, lassoed by their own financiers, go about devouring the houses of the widows among the nations.

Peace Societies and Peace Associations also that are now singing peace songs and reciting peace essays would do better if they joined their voices

in one loud protest, not against the burden of armaments, but against the burden of the iniquity for the successful operation of which armaments are devised and constructed.

What the world needs is, that christian nations should become christianised : when christian nations have become converted to the religion of Jesus Christ then it will be time to preach christianity to non-christian nations.

The Powers of Europe have destroyed more than two millions of christians in thirty four years. Let us take the statistics of all the mission fields in the world and find out whether two million non-christians have been converted to Christianity in thirty-four years. Or is it that one must belong to a particular church or denomination to be designated a christian?

We read a great deal of the peril of the spread of Islam, but the conviction forces itself that the peril of the spread of Islam could be crushed in a day if christian governments and christian nations were not themselves back-sliders from the religion of Jesus Christ.

In one of the pamphlets published by the "World Peace Foundation," entitled "Concerning Sea Power," the writer, Dr. David Starr Jordan, alludes to the "Pax Britannica" and "its cousin the Pax Germanica." As the pamphlet deals with the question of sea power the good writer has made no mention of the "Pax Russianica," but I meditate always on these three *Paces*, for which the world has much to be thankful for, and for which Armenia in particular has most to be thankful for.

I read in the newspapers under the big headlines :

“ Churchill’s Striking Speech on the Navy.”  
“ Frank References to Germany and a Frank Statement of the Situation.”

I read the mighty talk right through ; it was made up of plenty of what is called in common parlance “ beating about the bush,” of plenty of words strung together like beads are strung in a chain, but I felt all that “ Frank Statement of the Situation ” might be answered in a few words. Withdraw British opposition to the Baghdad railway and Germany will stop building Dreadnoughts.

The whole "Situation" can be brought into a nut-shell, and the nut-shell is the Baghdad railway.

My readers will say "Rather a big nut-shell?" Yes, no doubt! a very big nut-shell, but all the wide area of ill feeling and tension between the two nations, all the newspaper articles printed in both countries, all the speeches of British statesmen, and all the speeches of the Kaiser and his statesmen, and all the piling up of armaments on both sides come within this compass.

The German people are as good as any people, but they have got the mistaken idea into their heads now that Great Britain is thwarting their advancement, which is thwarting the advancement of the Baghdad railway, for the advancement of the Baghdad railway and the advancement of the German people seem now to have become one.

The British people are as good as any people, but they have got the mistaken idea into their heads now that Germany is seeking (by the way of the Baghdad railway) to humble and impoverish British prestige and power.



The Germans are very bitter on what they consider the British thwarting of their plan of advancement, but they forget that according to those eternal laws that never change the advancement plan was foredoomed to failure. The German people ought to consider how impossible it could be for the grand enterprise to succeed when the whole of that concession of land from the Asiatic shores of the Bosphorous to the mouth of the Persian Gulf on which they are seeking to build their railway is a field of blood.

The Turks have been very anxious since 1878 to get rid of the "Armenian Question," and "the way to get rid of the Armenian Question is to get rid of the Armenians." These are the heirs, come let us kill them and cast them out that the inheritance may be ours, has been the watchword of successive Turkish Governments.

The Kaiser said in his famous never-to-be-forgotten speech these words, or words to this effect :

"Allied as I am with my good friend Abd-ul-Hamid, the Padishah of 225,000,000 Mahommedan subjects, Turkey, in combination with my grand

army, need have no fear if the whole world combines against us."

The Kaiser assured the world of Islam that they could count on the friendship of the German Emperor and his army.

But friendship has its price, and the price was paid. A magnificent concession of land from the Asiatic shores of the Bosphorous to the mouth of the Persian Gulf; but the blood of Abel cries up to God from every rood of this land, and the splendid enterprise was foredoomed to failure from its birth. So it is foolish of the Germans to be bitter against the British; they ought instead to realise the true cause of the failure of their splendid enterprise.

The British are very bitter over what they consider the advance of the Germans for to humble and impoverish British prestige and power; but they ought to remember how their government substituted the Treaty of Berlin for the Treaty of San Stefano to arrest the Russian advance to the strategic position of the city of the Constantines. The skins of the Armenians went to make up the parchment of the Treaty of Berlin, and the writing

of it is written with Armenian blood. Since there are eternal laws that cannot change it is natural that another advance should arise (even out of Germany, the country of which Berlin is the capital) more portentous for Great Britain than the Russian advance. So it is foolish of the British to be bitter against the Germans; they ought instead to realise the true cause of the German advance.

Therefore, instead of keeping on showing their teeth to one another it is better to "kiss and be friends," or, rather, it is better to make expiation for crime, that pardon should come from expiation and peace from pardon.

I could make out a diagram like this—

The Powers of Europe  
Constantinople—Armenia  
The Turks

or like this—

The Turks  
Constantinople—Armenia  
The Powers of Europe

but always the strategic city of the Constantines  
and bleeding and desolated Armenia in the middle.

This is the Peace Problem.

And I could make out another diagram like  
this—

Crime  
Expiation—Remission—Pardon  
Peace

And because there is no respect of persons  
with God, this is the cipher to the Peace Problem.

April 10th, 1912.





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To the President, Vice-Presidents, Chief Director and Board of Directors, Trustees, Executive Committee, Secretary, Executive Secretary, Editorial Secretary, Treasurer and Members of the

New York Peace Society

In the *Japan Advertiser* of March 26th, 1912, there appeared the following letter:—

THE ARMENIAN MASSACRES.

TO THE EDITOR OF THE "ADVERTISER."

DEAR SIR—I received a marked copy of the *Japan Advertiser* of Friday, Feb. 2nd, 1912, calling our attention to correspondence signed with the initials D.A.A. and referring to the Armenian massacres of April, 1909, as "planned, prepared and organised by the Constitutional Government of Turkey and carried out under their authority," and adding: "The first act of the Young Turks on coming into power was to order the second massacre of Adana."

I called this matter to the attention of the Hon. Oscar Straus of this City. Mr. Straus was the American Ambassador at the Porte at the time, and from his long residence in that capacity was conversant with the whole situation.

I have just received a letter in which he says: "The clipping you sent me from the *Japan Advertiser* regarding the Armenian massacres is an absolute invention with malice aforethought, and cut out of whole cloth. The massacre was brought about, as I discovered after careful investigation, through the agency of the deposed Sultan, with the view of discrediting the new regime of constitutionalism. While the evidence in such quarters is never clear, the logic of events undoubtedly is."

Mr. Straus, as you will see from this letter-head, is a Vice-President of the New York Peace Society.

I trust that you will give as wide publicity to this denial as was given to the charge which he declares to be unfounded.

Yours very truly,  
W. H. SHORT,  
Executive Secretary.

The New York Peace Society,  
507 Fifth Avenue, New York,  
February 29, 1912.

In the *Japan Advertiser* of March 27th, 1912, I replied with the following letter:—

THE ARMENIAN MASSACRES.

TO THE EDITOR OF THE "ADVERTISER."

SIR—I have read your letter in to-day's issue of the *Advertiser* headed "The Armenian Massacres." Unfortunately I happened to notice it as late as one o'clock to-day, but I am replying to it at once, and I hope you will be able to print my reply in to-morrow's paper. I give you permission to forward or publish this letter of mine to the whole world and to all the world if you care to do so.

Now about the point in question as to whether the Armenian massacres of April, 1909, were planned, prepared and organised by the Constitutional Government of Turkey and carried out under their authority or whether they were not, and whether the first act of the Young Turks on coming into power was to order the second massacre of Adana or whether it was not.

Your correspondent, Mr. W. H. Short, of New York, quotes Mr. Oscar Straus as an authority that the massacres were brought about by the agency of the deposed Sultan. As far as I can recollect Mr. Oscar Straus left Constantinople some time either at the end of 1909 or beginning of 1910. It was after the incident in connection with the Russian Government I know, but I am not able to fix the exact date—anyhow, I believe that at the time Mr. Oscar Straus left Constantinople the true story about the massacre had not yet leaked out.

At the time I published my book "Betrayed Armenia" (sometime in June, 1910) I knew nothing about it. I mention this because to my bitter regret I have in that book expressed my belief in the honesty and sincerity of the Young Turk, and what I have said in that book is tantamount to this, that they were not numerically strong enough and they had neither the brains nor the ability to hold the helm of the Constitutional ship and steer it over the turbulent waters.

The first intimation I had of the complexity of the Young Turk Government in the massacres of April, 1909, was in a letter written by Sir William Ramsay and published in the *Manchester Guardian*. It was dated Konia, Asia Minor, May 16, 1910, and printed in the *Manchester Guardian* May 31, 1910. It was headed "The New Era in Turkey: Ideals and Methods of the Young Turks."

The paper was sent to me by a friend in Manchester. I am sorry I have not the paper with me now, because I sent it on to another friend in New York, but I quoted the particular paragraph from the letter in my lecture delivered at the Yokohama Literary Society October 22nd, 1910. I quote it here word for word from my lecture.

"Nor will the new men be free from old Turkish methods. The best authorities in Constantinople and Adana are almost all agreed that the second and worst massacre at Adana in April, 1909, was ordered by the new Government and that Macedonian troops joined in it under command, and that the failure of all serious attempts to clear the new Government of complicity in the massacres was due to these facts. People who are optimistic in other respects, and who believe that there is hope for the real success of the Young Turks, agree in the statement regarding Adana. The fear that the troubles in Constantinople might lead to insurrection in the Adana region prompted that order, and I believe that the Government regarded it afterwards as a mistake and repented of it."

In case that my quotation might be "an absolute invention with malice aforethought and cut out of whole cloth" it will be very easy to make enquiries at the office of the *Manchester Guardian*, Manchester, England, for they must surely

have a copy of the paper. But I wonder why Mr. W. H. Short did not call Sir William Ramsay to task for his publication?

Following Sir William Ramsay's letter more and more particulars with more and more details giving more damning information have leaked out from all sides, and everyone who is in a position to know knows also that the Armenian massacres of April, 1909, were carried out under governmental authority, planned, prepared and organised by the government, just the same as the massacres of 1894, 1895, and 1896. All the massacres have always begun at a given signal and ended at a given signal. The last massacres were on exactly the same plan; only we have been told they exceeded in hideousness and ferocity. These are facts that are now known, or should be known, to the world, and I consider that it is my bounden duty as the cease of my nation to make the facts known as much as lies in my power.

In my publications "In his Name" and "Peace and no Peace" I have given particulars and details of the horrible and hideous cruelties that have been perpetrated on my nation and also particulars of recent developments that have come within my knowledge. There are new developments every month, and I always do my best to keep in touch as much as I can; but I think (or at least it is supposed) Secretaries of Peace Societies should stand up for the cruelly wronged and not for cruel wrongdoers.

Yours truly,  
DIANA AGABEG APCAR.

Yokohama, March 26th, 1912.

On March 28th, 1912, I wrote the following letter and sent it in to the Yokohama Office of the *Japan Advertiser*:—

TO THE EDITOR OF THE "ADVERTISER."

SIR—Will you kindly allow me space in your columns for a continuation of my reply to Mr. W. H. Short, the Executive Secretary of the New York Peace Society. I feel that I should have said more than I did in my letter of March 26th, and as through the medium of your columns my statements regarding the responsibility of the Turkish Government in the Armenian massacres have been condemned as "an absolute invention with malice aforethought cut out of whole cloth," I think in justice to me you should allow me the favour of your columns to express myself further on the subject.

I have said before that it is common knowledge, and admitted by the best authorities, that the Armenian massacres of April, 1909, were planned, prepared and organised by the Constitutional Government and carried out under their authority, and the first act of the Young Turks on coming into power was to order the second massacre of Adana; but there is more to be said.

The government of Abdul-Hamid did not finish the massacres by instituting a court martial which banged innocent Armenians, but the government of Young Turkey instituted a court martial at Adana after the massacres which banged innocent Armenians. The government of Abdul-Hamid did not finish the massacres by instituting a court martial which put into prison those Armenians who had escaped the massacres, but the government of Young Turkey instituted a court martial after the massacres which filled the loathsome Turkish prisons to overflowing with innocent Armenians. The government of Abdul-Hamid in their official announcements after each massacre fixed the number of the Armenian dead at about one-tenth of the actual number murdered; the government of Young Turkey kept up the traditions of their fathers and did the same. The government of Abdul-Hamid accused the victims of the massacres of provoking the massacres; the government of Young Turkey keeping to the traditions of their fathers did the same. The government of Abdul-Hamid robbed the Armenians of their lands to make free gifts to the Turks and Kurds; the government of Young Turkey following in the footsteps of their fathers did the same.

The latest development in Armenia has been created by the threatened Russian advance. The Turkish Government has paid out of the Turkish Treasury two hundred thousand Turkish pounds for the purpose of buying back from the Turks and Kurds and restoring to the Armenians the lands which the government robbed the Armenians of to make free gifts to the Turks and Kurds. The work of restoration must begin in April from that part of Armenia which is called the "Turko-Russian frontier."

A paragraph from one of Sir William Ramsay's letters which appeared in the *Manchester Guardian*, July 29th, 1911, will however be appropriate here. I like to quote Sir William Ramsay because, judging from the sum total of his writings, he is no friend of the Armenians. I have read in one of his letters where he has said:—"I do not like the Armenians; I do like the Turks," and I feel it suits my purpose better to quote a man who does not like the Armenians and who does like the Turks. The following is what Sir William Ramsay wrote in his letter which appeared in the *Manchester Guardian* July 29th, 1911.

"One of the worst facts in the history of this present government was told me a few days ago by an excellent authority, and I cannot doubt its truth. I have already mentioned more than a year ago in these columns that the second and worst massacre of Armenians at Adana in April, 1909, was permitted or ordered (the two are the same) by the Young Turks fresh from their triumphant entry into Constantinople. They were afraid of an Armenian insurrection. The best informants are all agreed on this, some of them staunch friends of the Young Turks. Certain German traders in Adana appealed for protection before the massacre began, and instructions were telegraphed from Constantinople that the utmost care must be taken to injure no foreigners in life or

property; the death of two American missionaries and the wounding of the British Consul were accidental and regretted. Now comes the damning fact. It was currently said by the Armenians during the months that followed that the lands of the murdered were promised to Jewish settlers. This I did not believe, and my friends disbelieved it. I was, however, told by a trustworthy authority a few days since that this was true, and that he had it from the one person who best knew, because he was in the best position to know. According to him the position was this. The Committee had arranged this matter. The unoccupied lands of the persons (mainly Armenians) who had perished in the two massacres were to be allotted to Jewish colonists. The scheme was placed before the Grand Vizier, whose name I need not mention to those who have been interested in Turkish events. He was not a friend of the Jews. He had governed Adana some years before, and knew the country. He was aware that such an act would rouse a storm of indignation. Yet the Committee was all-powerful; he was only a figure-head, and he had recourse to foreign help. He laid the matter before the British Embassy, and a strong representation was made by the Embassy as to the odium and wrath that must be roused and as to the gross injustice of the proceeding. This prevailed, for the Vizier only wanted the backing of some outside influence to strengthen his own hatred of the business.

"I may add that I never heard a word about this matter from any person connected with the British Embassy. I have not seen any person connected in any way with the Embassy for months, and never at any time heard any opinion expressed by any person in or connected with the Embassy regarding this or any other aspect of the Adana massacre. My informant also told me that his knowledge was derived wholly from Turkish sources, and that he had heard nothing about this affair from any English source.

"If this is true, it shows how well informed the Armenians were as to the intentions of the Young Turks, and it explains several things which were previously a mystery to me."

Sir William Ramsay always brings forward the palliative suggestion that the fear of an insurrection on the part of the Armenians prompted the massacres. There was an actual insurrection on the part of the Turks at Constantinople against the Constitutional Government; why did not then the government massacre Turks wholesale? and what insurrection could the Constitutional Government fear on the part of a nation that had established the Constitution? and as I have said before the plan of the *comp d'etat* which gave Turkey a Constitutional Government emanated from the head of an Armenian.

I may also add that strict instructions were sent from Constantinople not to touch the foreigners. "Do not touch the Europeans," was the pass parole of the massacres; and it was not only the German traders in Adana who appealed for protection before the massacres began, but the Armenian bishop of Adana, Moushey Seropian, the Armenian *Catholicos* of Sis, several prelates and several responsible Armenians repeatedly and repeatedly appealed to the Central Government through the intermediary of the Armenian Patriarch at Constantinople and also to the government of Adana. Bishop Seropian even offered his own head and the head of the *Catholicos* of Sis as hostages to the Governor of Adana for the fealty of the Armenians to the Constitution. All the Armenian appeals to the government to take precautionary measures against a Moslem outbreak were naturally disregarded, and after the massacres the government of Young Turkey publicly accused Bishop Seropian of inciting and instigating strife.

Yours truly,  
DIANA AGABEG APCAR.

Yokohama, March 28th, 1911.

This letter has not been published in the *Advertiser*.

In the *Japan Advertiser* of March 29th, 1912, there appeared the following letter:—

THE ARMENIAN MASSACRES.

TO THE EDITOR OF THE "ADVERTISER."

SIR—It is with great reluctance that I pen these lines to join issue with Mrs. Diana Agabeg Aparcar in regard to her statements about the Armenian massacres, published in your issue of Wednesday. I am afraid her bias against the Turkish nation obscures her vision, or else she would not commit such glaring errors of judgment in attributing the Adana massacres to the Young Turk agency. It is a matter of common knowledge that, though the Constitution was restored in Turkey in July, 1908, yet Sultan Abdul-Hamid was not deposed till April 27th, 1909, and that the deposed Sultan had tried a *comp d'etat* on the 13th of April, 1909, and for a week Constantinople was at the mercy of mutinous soldiers, who had killed their Young Turk officers through the instigation of Abdul-Hamid. The month of April, 1909, was the most anxious time for the Young Turks, for the reactionaries had the upper-hand then and the lawless soldiery was seeking the leaders of revolution to make short work of them. The Young Turks were then too busy in bringing the Macedonian army to the capital and changing the Sultan to organise the Adana massacres of April, 1909. Sir William Ramsay's letter to the *Manchester Guardian*, therefore, either referred to the government of Sultan Abdul-Hamid or deliberately misrepresented the facts of the case. I endorse the statement of Mr. Straus, the former American Ambassador at the Porte, as a true exposition of the facts when he says:—"The clipping you sent me from the *Japan Advertiser* regarding the Armenian massacres is an absolute invention with malice aforethought, and cut out of whole cloth. The massacre was brought about, as I discovered after careful investigation, through the agency of the deposed Sultan, with the view of discrediting the new regime of constitutionalism. While the evidence in such quarters is never clear, the logic of events undoubtedly is."

MOHAMMAD BARAKATULLAH  
(Editor, *Islamic Fraternity*).

March 27th, 1912.

On March 29th I replied to this letter and sent it in to the Yokohama office of the *Japan Advertiser*.

On looking at the *Japan Advertiser* of March 30th, 1912, and not finding my letter of March 28th published, I felt pretty certain that it was not going to be published, so I made enquiries at the Yokohama office of the *Advertiser*. I put in a note to the effect that my letter should be returned if it was not going to be published, but that I expected in

The very fact that the Armenians in Turkey are supporting the new regime with a whole heart and contributing large sums to the defence-funds of the Ottoman Empire is proof positive that Mrs. Aparcar has been misled by the writing of interested parties in the British press. A veritable campaign of this has been carried on against the Young Turks, as was lately fully explained in the columns of our magazine, the *Islamic Fraternity*.

To refute other accusations of Mrs. Aparcar I quote some passages from a letter of mine that was published in the columns of the *New York Globe*, August, 1904:—

"The Turks have been in Europe for more than four centuries and a half, and have been in Asia Minor for more than that, and the Turkish Empire, up to the eighteenth century, was most powerful. If they were not tolerant towards Judaism and Christianity, they had in those days the power—had they only had the will—either to force the Jews and Christians in their dominions to embrace Islam or put them to the sword. All Europe was not in a position to have averted the calamity. . . . In fact, Armenia has been in Muslim hands since the early days of the Khalifate. How then does it come to pass that Armenians are still alive as a distinct race, with their religion and customs intact, if the Turks in particular and Muslims in general, believed in persecuting them for their religion? How is it that the Turks, when they were all-powerful and the Armenians were at their mercy, did not commit atrocities upon them? Or is it conceivable that now, when the Turkish Empire has become so weak, any power on any pretext can coerce her with impunity, and when the Armenians and other Christian subjects of Turkey enjoy the patronage of the European and American press, the Turks should commit atrocities upon them because of their religion and the helplessness?"

"The Armenians, taking the examples of Roumania, Servia, Bulgaria and Montenegro, began to cherish the idea of an independent Armenia, and set to work at various centres in Europe and this country (United States of America) to convert public opinion in their favour. They enlisted the co-operation of a certain section in every Christian country which was longing to acquire its share of the Ottoman dominions at the moment of the dismemberment of the empire."

"In 1894 Lord Rosebery's government in England had a slender majority, and having lost the confidence of the nation on the Home Rule Bill for Ireland, was anxious to prolong the life of the ministry. The wire-pullers signalled the Armenians in Turkey to embrace the opportunity and create a pretext for the British Government to espouse their cause. Consequently an Armenian rebellion took place at Sassoon when smuggled firearms. It was not quelled till 265 persons were killed. This gave a pretext for the British press in particular to make the welkin ring with Turkish atrocities, and a commission, consisting of the representatives of England, France and Russia, was appointed to make inquiry on the spot. In 1895 Lord Salisbury came to power with a tremendous majority, and finding that the press had made a mountain out of a mole hill of the American incident, he declined to take up the bad legacy left by his predecessor. To compel Lord Salisbury to continue Rosebery's policy the Armenians were persuaded to make a demonstration in Constantinople itself. In August of that year the Armenians did make a demonstration near the Yildiz Kiosk and shot dead the police commissioner, Salvet Bey. This event created a sensation among Muslims throughout the Ottoman Empire and their blood was up. Like the lynchings in this country (U.S.A.) they began to punish the Armenians in Anatolia in earnest. The Armenians, on their part, took up arms and drove the Turkish authorities from Zietoon. At this moment Mr. Gladstone was prevailed upon against his decision not to take part in public affairs, to deliver a speech at Chester. His speech and real bloodshed in Anatolia compelled Lord Salisbury to adopt Rosebery's policy. He, therefore, hurled his threats at the head of the Sultan in his Guild Hall speech and made a demonstration of fleets representing the 'Concert' before the Dardanelles. But here he was diplomatically rebuffed by Russia."

"Again in August, 1896, the Armenians entered the Ottoman Bank in Constantinople and threw bombs at innocent people, killing many men, women and children. This atrocious deed caused widespread indignation in Muslim circles and ignorant Muslims killed Armenians in the streets of Constantinople. The British Government in the end left the Armenians to their fate; and Lord Salisbury declared that he could fight five Sultans on sea, but he could not float British iron-clads on the Mount Ararat."

Now that this all belongs to the past history, forgot and forgiven by the Armenians in Turkey, we hope and trust that Mrs. Diana Agabeg Aparcar will also take a leaf out of the book of Armenian leaders and will not stretch the healed wound.

justice to myself it ought to be published, and I expected that my reply to Mr. Short would be published before my reply to Mr. Barakatullah.

On the evening of March 30th, I received the following note from the editor of the *Japan Advertiser*:—

March 30th.

DEAR MADAM,—I regret that I really cannot find room for both your letters on Armenia, and I am therefore returning the first one. It is only fair that you should be allowed to reply to the letter which appeared in yesterday's issue, but I must close the controversy thereafter.

Your very truly,  
(Signed) C. R. HARGROVE.

Mrs. D. A. APCAR,  
Yokohama.

I replied by the following letter under date March 31st, 1912.

20-A Bluff, Yokohama,

March 31st, 1912.

MR. C. R. HARGROVE,

Editor, "Japan Advertiser," Tokyo.

DEAR SIR,—

I have received your letter of March 30th, but I must tell you that it is an impertinence of your part to write to me that you "must close the controversy thereafter." If you will call it a "controversy" you will kindly remember that I did not start it. You should have communicated your decision to those who started the "controversy," as you call it, and not to me.

You published in your paper a letter which charged my statements regarding the Armenian massacres of April, 1909, as "an absolute invention with malice aforethought and cut out of whole cloth." You ought to have expected that I would have replied to such a charge, and after having published the charge, you were also bound to publish all that I had to say in vindication of myself. But although you published the charge in your columns, yet you have refused to allow me to express myself in your columns fully and as successfully in refutation of it as I could and I wished.

I make no comments on your act, since such an act stands condemned of itself.

Yours truly,  
DIANA AGABEG APCAR.

P.S.—I may tell you that on the day I replied to Mr. Short's letter I was ill (people cannot do much when they are ill). Immediately I felt myself able to write, I wrote the second letter expressing myself more fully on the subject. I was well within my rights, but you have refused to recognise my rights.

D.A.A.

In the *Japan Advertiser* of March 31st, there appeared my letter of the 29th inst. in reply to Mr. Barakatullah:—

THE ARMENIAN MASSACRES.

TO THE EDITOR OF THE "ADVERTISER."

SIR—I crave your courteous notice more to kindly allow me space in your columns to reply to Mr. Barakatullah. I am replying as concisely as I can to the items in his letter. He gives an account of the mutiny of Turkish soldiers in Constantinople in April, 1909; the whole world knows there was a mutiny of Turkish soldiers in Constantinople in April, 1909, but that mutiny had no connection with the Armenian massacres. We have a very pretty saying in our language which can be translated thus—"Devils are disunited among themselves, but for the destruction of mankind they are united," and my answer is, this may be disunited among themselves, but for the murderous plunder of the Christian, they are united.

The Armenians are to-day groaning under Turkish rule; they are not supporting the new regime, they have been murdered and plundered by the new regime, and people do not support their murderers and plunderers; it would be asking too much of human nature. It is quite true Armenians established the Constitutional Government in Turkey, but they got paid for it by the hideous massacres of Cilicia, by the desolation of their country. At the present day they are all praying to God to hasten the day of deliverance; we others, in other countries, are also praying to God daily and hourly to hasten the day of deliverance. Mr. Barakatullah will see that I am frank; the time has come for frank speaking and frank writing. There are no more a few Armenians who are to-day "chums" of the Young Turks, but these are the traitors to their own blood and their own race. We call them "Hamidiads."

I have explained a great deal in my books; Mr. Barakatullah might read them; and he reads Turkish history as I have read it, he will know that Turkish power was established in the countries now misnamed Turkey by Christians, renegades from the faith of their fathers; that it was established by the jealousy of Christians, but it has lived through the centuries by the jealousy of Christians, and it lives to-day through the jealousy of Christians.

As to having my mind incensed by misrepresentations of the British press; whenever there have been misrepresentations of the British press, and there has been a great deal of it (but not only misrepresentations of the British press—Mr. Barakatullah should have said "European press") the misrepresentations have all been on the side of Turkey. Said Pasha once calculated that the Armenian massacres cost the Turkish Treasury (during six months only) in bribes to certain European journals, 640 deacons and 235,000 Turkish pounds—that is, nearly five and a half million francs.

The Ottoman Bank story is given in Mr. James Bryce's book "Transcaucasia and Ararat." If Mr. Barakatullah will read that account and also the Zeitoun story given by Mr. James Bryce and other reliable authorities he will find those accounts are at the very antipodes of his. In my book "Betrayed Armenia" accounts of the Ottoman Bank story as given by Mr. James Bryce and Ahmed Riza Bey are placed side by side for my readers to judge. In my book "Peace and no Peace" I have quoted Mr. James Bryce and the American Medical Missionary, Dr. Shepherd, for the story of Zeitoun.

I here quote the Ottoman Bank story given by Mr. James Bryce "Transcaucasia and Ararat" "Twenty Years of the Armenian Question," pages 515, 516 and 517.

"In the following June serious trouble arose at Van, where some sort of insurrection is said to have been planned, though in the discrepancy of the accounts it is hard to arrive at the truth. Masses of Kurds came down, threatening to massacre the Christians, and a conflict, in which many innocent persons perished, was with difficulty brought to an end by the intervention of the British Consul. A little later the Armenian revolutionary party, emboldened by the rising in Crete, where the Christians, being well armed and outnumbering the Muslims, held their ground successfully, issued appeals to the Embassies and to the Turkish Government to introduce reforms, threatening disturbances if the policy of repression and massacre was persisted in. These threats were repeated in August, and ultimately, on August 26, a band of about twenty Armenians, belonging to the revolutionary party, made a sudden attack on the Imperial Ottoman Bank in Constantinople, declaring they were prepared to hold it and blow it up should the Sultan refuse their demands. They captured the building by a coup de main, but were persuaded by the Russian dragoman to withdraw upon a promise of safety. Meanwhile the government, who through their spies knew of the project, had organized and armed a large mob of Kurds and Lazes, many of whom had recently been brought to the city, together with the lowest Turkish class. Upon the occasion, they launched this mob upon the peaceful Armenian population. The onslaught began in various parts of the city so soon after the attack on the Bank that it had obviously been pre-arranged, and the precaution had been taken to employ the Turkish ruffians in different quarters from those in which they dwelt, so that they might less easily be recognised. Cards had, moreover, been prepared in which to carry off the dead. For two days an indiscriminate slaughter went on, in which not only Armenian merchants and traders of the cultivated class, not only the industrious and peaceable Armenians of the humbler class, clerks, domestic servants, porters employed on the quays and in the warehouses, but also women and children, were butchered in the streets and hunted down all through the suburbs. On the afternoon of the 27th the British Charge d'Affaires (whose action throughout won general approval) told the Sultan he would land British sailors, and the Ambassadors telegraphed to the Sultan. Then the general massacre was stopped, though sporadic slaughter went on round the city during the next few days. The Ambassadors, who did not hesitate to declare that the massacre had been organised by the government, estimated the number of killed at from 6,000 to 7,000; the official report made to the Sultan is said to have put it at 8,750. During the whole time the army and the police had perfect control of the city—the police, and a certain number of the military officers and some high civil officials, joining in the slaughter. Of all the frightful scenes which Constantinople, a city of carnage, has seen since the great insurrection of A. D. 527, when 30,000 people perished in the hippodrome, there has been none more horrible than this. For this was not the suppression of an insurrection in which contending factions fought. It was not the natural sequel to a capture by storm, as when the city was taken and sacked by the Crusaders in A. D. 1204, and by the Turks in A. D. 1453. It was slaughter in cold blood, when innocent men and women, going about their usual avocations in a time of apparent peace, were suddenly heaten to death with clubs, or hurled to pieces with knives by ruffians who fell upon them in the streets before they could fly to any place of refuge."

I may tell Mr. Barakatullah that I prefer to believe Mr. James Bryce. I may say in the name of my nation that we all prefer to believe Mr. James Bryce. We, Armenians, all consider Mr. James Bryce an authority on Armenian affairs, whose statements cannot be refuted.

Who the "Armenian leaders" are of whom Mr. Barakatullah speaks, I really do not know, but I can assure him that I have taken a leaf out of the Armenian nation's book.

Yours truly,

DIANA AGABEG APCAR.

Yokohama, March 29th, 1912.

Some passages have been cut out of the original—for instance, the passage: "No! my mind is influenced by very hard facts: by the rivers of Armenian blood that have inundated our country; by charred Armenian bones and charred Armenian flesh whose smoke has ascended high enough to reach heaven, and by the desolation of Armenia from Ararat to Cilicia. For these things I hold the Powers of Europe responsible, because I know that it would have been impossible for the Turks to have accomplished them without the help and support of Europe."

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Yours truly,

DIANA AGABEG APCAR.



have a copy of the paper. But I wonder why Mr. W. H. Short did not call Sir William Ramsay to task for his publication?

Following Sir William Ramsay's letter more and more particulars with more and more details giving more damning information have leaked out from all sides, and everyone who is in a position to know, knows also that the Armenian massacres of April, 1909, were carried out under governmental authority, planned, prepared and organised by the government, just the same as the massacres of 1894, 1895, and 1896. All the massacres have always begun at a given signal and ended at a given signal. The last massacres were on exactly the same plan: only we have been told they exceeded in hideousness and ferocity. These are facts that are now known, or should be known, to the world, and I consider that it is my bounden duty in the cause of my nation to make the facts known as much as lies in my power.

In my publications "In his Name" and "Peace and no Peace" I have given particulars and details of the horrible and hideous cruelties that have been perpetrated on my nation and also particulars of recent developments that have come within my knowledge. There are new developments every month, and I always do my best to keep in touch as much as I can; but I think (or at least it is supposed) Secretaries of Peace Societies should stand up for the cruelly wronged and not for cruel wrongdoers.

Yours truly,

DIANA AGABEG APCAR.

Yokohama, March 28th, 1912.

On March 28th, 1912, I wrote the following letter and sent it in to the Yokohama Office of the *Japan Advertiser* :—

TO THE EDITOR OF THE JAPAN "ADVERTISER."

SIR,—Will you kindly allow me space in your columns for a continuation of my reply to Mr. W. H. Short, the Executive Secretary of the New York Peace Society. I feel that I should have said more than I did in my letter of March 26th, and as through the medium of your columns my statements regarding the responsibility of the Turkish Government in the Armenian massacres have been condemned as "an absolute invention with malice aforethought cut out of whole cloth," I think in justice to me you should allow me the favour of your columns to express myself further on the subject.

I have said before that it is common knowledge, and admitted by the best authorities, that the Armenian massacres of April, 1909, were planned, prepared and organised by the Constitutional Government and carried out under their authority, and the first act of the Young Turks on coming into power was to order the second massacre of Adana; but there is more to be said.

The government of Abdul-Hamid did not finish the massacres by instituting a court martial which hanged innocent Armenians, but the government of Young Turkey instituted a court martial at Adana after the massacres which hanged innocent Armenians. The government of Abdul-Hamid did not finish the massacres by instituting a court martial which put into prison those Armenians who had escaped the massacres, but the government of Young Turkey instituted a court martial after the massacres which filled the loathsome Turkish prisons to over-flowing with innocent Armenians. The government of Abdul-Hamid in their official announcements after each massacre fixed the number of the Armenian dead at about one-tenth of the actual number murdered; the government of Young Turkey kept up the traditions of their fathers and did the same. The government of Abdul-Hamid accused the victims of the massacres of provoking the massacres; the government of Young Turkey keeping to the traditions of their fathers did the same. The government of Abdul-Hamid robbed the Armenians of their lands to make free gift to the Turks and Kurds; the government of Young Turkey following in the footsteps of their fathers did the same.

The latest development in Armenia has been created by the threatened Russian advance. The Turkish Government has paid out of the Turkish Treasury two hundred thousand Turkish pounds for the purpose of buying back from the Turks and Kurds and restoring to the Armenians the lands which the government robbed the Armenians of to make free gifts to the Turks and Kurds. The work of restoration must begin in April from that part of Armenia which is called the "Turko-Russian frontier."

A paragraph from one of Sir William Ramsay's letters which appeared in the *Manchester Guardian*, July 29th, 1911, will however be appropriate here. I like to quote Sir William Ramsay because, judging from the sum total of his writings, he is no friend of the Armenians. I have read in one of his letters where he has said:—"I do not like the Armenians; I do like the Turks," and I feel it suits my purpose better to quote a man who does not like the Armenians and who does like the Turks. The following is what Sir William Ramsay wrote in his letter which appeared in the *Manchester Guardian* July 29th, 1911.

"One of the worst facts in the history of this present government was told me a few days ago by an excellent authority, and I cannot doubt its truth. I have already mentioned more than a year ago in these columns that the second and worst massacre of Armenians at Adana in April, 1909, was permitted or ordered (the two are the same) by the Young Turks fresh from their triumphant entry into Constantinople. They were afraid of an Armenian insurrection. The best informants are all agreed on this, some of them staunch friends of the Young Turks. Certain German traders in Adana appealed for protection before the massacre began, and instructions were telegraphed from Constantinople that the utmost care must be taken to injure no foreigners in life or

property; the death of two American missionaries and the wounding of the British Consul were accidental and regretted. Now comes the damning fact. It was currently said by the Armenians during the months that followed that the lands of the murdered were promised to Jewish settlers. This I did not believe, and my friends disbelieved it. I was, however, told by a trustworthy authority a few days since that this was true, and that he had it from the one person who best knew, because he was in the best position to know. According to him the position was this. The Committee had arranged this matter. The unoccupied lands of the persons (mainly Armenians) who had perished in the two massacres were to be allotted to Jewish colonists. The scheme was placed before the Grand Vizier, whose name I need not mention to those who have been interested in Turkish events. He was not a friend of the Jews. He had governed Adana some years before, and knew the country. He was aware that such an act would rouse a storm of indignation. Yet the Committee was all-powerful; he was only a figure-head, and he had recourse to foreign help. He laid the matter before the British Embassy, and a strong representation was made by the Embassy as to the odium and wrath that must be roused and as to the gross injustice of the proceeding. This prevailed, for the Vizier only wanted the backing of some outside influence to strengthen his own hatred of the business.

"I may add that I never heard a word about this matter from any person connected with the British Embassy. I have not seen any person connected in any way with the Embassy for months, and never at any time heard any opinion expressed by any person in or connected with the Embassy regarding this or any other aspect of the Adana massacre. My informant also told me that his knowledge was derived wholly from Turkish sources, and that he had heard nothing about this affair from any English source.

"If this is true, it shows how well informed the Armenians were as to the intentions of the Young Turks, and it explains several things which were previously a mystery to me."

Sir William Ramsay always brings forward the palliative suggestion that the fear of an insurrection on the part of the Armenians prompted the massacres. There was an actual insurrection on the part of the Turks at Constantinople against the Constitutional Government; why did not then the government massacre Turks wholesale? and what insurrection could the Constitutional Government fear on the part of a nation that had established the Constitution? and as I have said before the plan of the *coup d'etat* which gave Turkey a Constitutional Government emanated from the head of an Armenian.

I may also add that strict instructions were sent from Constantinople not to touch the foreigners. "Do not touch the Europeans," was the pass parole of the massacres; and it was not only the German traders in Adana who appealed for protection before the massacres began, but the Armenian bishop of Adana, Moushey Seropian, the Armenian *Catholicos* of Sis, several prelates and several responsible Armenians repeatedly and repeatedly appealed to the Central Government through the intermediary of the Armenian Patriarch at Constantinople and also to the government of Adana. Bishop Seropian even offered his own head and the head of the *Catholicos* of Sis as hostages to the Governor of Adana for the fealty of the Armenians to the Constitution. All the Armenian appeals to the government to take precautionary measures against a Moslem outbreak were naturally disregarded, and after the massacres the government of Young Turkey publicly accused Bishop Seropian of inciting and instigating strife.

Yours truly,

DIANA AGABEG APCAR.

Yokohama, March 28th, 1911.

This letter has not been published in the *Advertiser*.

In the *Japan Advertiser* of March 29th, 1912, there appeared the following letter :—

THE ARMENIAN MASSACRES.

TO THE EDITOR OF THE "ADVERTISER."

SIR,—It is with great reluctance that I pen these lines to join issue with Mrs. Diana Agabeg Apar in regard to her statements about the Armenian massacres, published in your issue of Wednesday. I am afraid her bias against the Turkish nation obscures her vision, or else she would not commit such glaring errors of judgment in attributing the Adana massacres to the Young Turk agency. It is a matter of common knowledge that, though the Constitution was restored in Turkey in July, 1908, yet Sultan Abdul-Hamid was not deposed till April 27th, 1909, and that the deposed Sultan had tried a *coup d'etat* on the 13th of April, 1909, and for a week Constantinople was at the mercy of mutinous soldiers, who had killed their Young Turk officers through the instigation of Abdul-Hamid. The month of April, 1909, was the most anxious time for the Young Turks, for the reactionaries had the upper-hand then and the lawless soldiery was seeking the leaders of revolution to make short work of them. The Young Turks were then too busy in bringing the Macedonian army to the capital and changing the Sultan to organise the Adana massacres of April, 1909. Sir William Ramsay's letter to the *Manchester Guardian*, therefore, either referred to the government of Sultan Abdul-Hamid or deliberately misrepresented the facts of the case. I endorse the statement of Mr. Straus, the former American Ambassador at the Porte, as a true exposition of the facts when he says:—"The clipping you sent me from the *Japan Advertiser* regarding the Armenian massacres is an absolute invention with malice aforethought, and cut out of whole cloth. The massacre was brought about, as I discovered after careful investigation, through the agency of the deposed Sultan, with the view of discrediting the new regime of constitutionalism. While the evidence in such quarters is never clear, the logic of events undoubtedly is."

The very fact that the Armenians in Turkey are supporting the new regime with a whole heart and contributing large sums to the defence-funds of the Ottoman Empire is proof positive that Mrs. Apar has been misled by the writing of interested parties in the British press. A veritable campaign of this has been carried on against the Young Turks, as was lately fully explained in the columns of our magazine, the *Islamic Fraternity*.

To refute other accusations of Mrs. Apar I quote some passages from a letter of mine that was published in the columns of the *New York Globe*, August 1904:—

"The Turks have been in Europe for more than four centuries and a half, and have been in Asia Minor for more than that, and the Turkish Empire, up to the eighteenth century, was most powerful. If they were not tolerant towards Judaism and Christianity, they had in those days the power—had they only had the will—either to force the Jews and Christians in their dominions to embrace Islam or put them to the sword. All Europe was not in a position to have averted the calamity. . . . In fact, Armenia has been in Muslim hands since the early days of the Khalifate. How then does it come to pass that Armenians are still alive as a distinct race, with their religion and customs intact, if the Turks in particular and Muslims in general, believed in persecuting them for their religion? How is it that the Turks, when they were all-powerful and the Armenians were at their mercy, did not commit atrocities upon them? Or is it conceivable that now, when the Turkish Empire has become so weak, any power on any pretext can coerce her with impunity, and when the Armenians and other Christian subjects of Turkey enjoy the patronage of the European and American press, the Turks should commit atrocities upon them because of their religion and the helplessness?"

"The Armenians, taking the examples of Roumania, Servia, Bulgaria and Montenegro, began to cherish the idea of an independent Armenia, and set to work at various centres in Europe and this country (United States of America) to convert public opinion in their favour. They enlisted the co-operation of a certain section in every Christian country which was longing to acquire its share of the Ottoman dominions at the moment of the dismemberment of the empire.

"In 1894 Lord Rosebery's government in England had a slender majority, and having lost the confidence of the nation on the Home Rule Bill for Ireland, was anxious to turn the public attention from home to foreign affairs, to prolong the life of the ministry. The wire-pullers signalled the Armenians in Turkey to embrace the opportunity and create a pretext for the British Government to espouse their cause. Consequently an Armenian rebellion took place at Sassoon with smuggled firearms. It was not quelled till 265 persons were killed. This gave a pretext for the British press in particular to make the welkin ring with Turkish atrocities, and a commission, consisting of the representatives of England, France and Russia, was appointed to make inquiry on the spot. In 1895 Lord Salisbury came to power with a tremendous majority, and finding that the press had made a mountain out of a mole hill of the American incident, he declined to take up the bad legacy left by his predecessor. To compel Lord Salisbury to continue Rosebery's policy the Armenians were persuaded to make a demonstration in Constantinople itself. In August of that year the Armenians did make a demonstration near the Yildiz Kiosk and shot dead the police commissioner, Salvat Bey. This event created a sensation among Muslims throughout the Ottoman Empire and their blood was up. Like the lynchers in this country (U.S.A.) they began to punish the Armenians in Anatolia in earnest. The Armenians, on their part, took up arms and drove the Turkish authorities from Zeitoun. At this moment Mr. Gladstone was prevailed upon against his decision not to take part in public affairs, to deliver a speech at Chester. His speech and real bloodshed in Anatolia compelled Lord Salisbury to adopt Rosebery's policy. He, therefore, buried his threats at the head of the Sultan in his Guild Hall speech and made a demonstration of fleets representing the 'Concert' before the Dardanelles. But here he was diplomatically rebuffed by Russia.

"Again in August, 1896, the Armenians entered the Ottoman Bank in Constantinople and threw bombs at innocent people, killing many men, women and children. This atrocious deed caused widespread indignation in Muslim circles and ignorant Muslims killed Armenians in the streets of Constantinople. The British Government in the end left the Armenians to their fate; and Lord Salisbury declared that he could fight five Sultans on sea, but he could not float British iron-clads on the Mount Ararat."

Now that this all belongs to the past history, forgot and forgiven by the Armenians in Turkey, we hope and trust that Mrs. Diana Agabeg Apar will also take a leaf out of the book of Armenian leaders and will not stretch the healed wound.

Yours, etc.

MOHAMMAD BARAKATULLAH  
(Editor, *Islamic Fraternity*).

March 27th, 1912.

On March 29th I replied to this letter and sent it in to the Yokohama office of the *Japan Advertiser*.

On looking at the *Japan Advertiser* of March 30th, 1912, and not finding my letter of March 28th published, I felt pretty certain that it was not going to be published, so I made enquiries at the Yokohama office of the *Advertiser*. I put in a note to the effect that my letter should be returned if it was not going to be published, but that I expected in

justice to myself it ought to be published, and I expected that my reply to Mr. Short would be published before my reply to Mr. Barakatullah.

On the evening of March 30th, I received the following note from the editor of the *Japan Advertiser* :—

March 30th.

DEAR MADAM,—I regret that I really cannot find room for both your letters on Armenia, and I am therefore returning the first one. It is only fair that you should be allowed to reply to the letter which appeared in yesterday's issue, but I must close the controversy thereafter.

Yours very truly,  
(Signed) C. R. HARGROVE.

Mrs. D. A. APCAR,  
Yokohama.

I replied by the following letter under date March 31st, 1912.

320-A Bluff, Yokohama,  
March 31st, 1912.

MR. C. R. HARGROVE,  
Editor, "Japan Advertiser," Tokyo.

DEAR SIR,—

I have received your letter of March 30th, but I must tell you that it is an impertinence on your part to write to me that you "must close the controversy thereafter." If you will call it a "controversy" you will kindly remember that I did not start it. You should have communicated your decision to those who started the "controversy," as you call it, and not to me.

You published in your paper a letter which charged my statements regarding the Armenian massacres of April, 1909, as, "an absolute invention with malice aforethought and cut out of whole cloth." You ought to have expected that I would have replied to such a charge, and after having published the charge, you were also bound to publish all that I had to say in vindication of myself. But although you published the charge in your columns, yet you have refused to allow me to express myself in your columns as fully and as successfully in refutation of it as I could and as I wished.

I make no comments on your act, since such an act stands condemned of itself.

Yours truly,  
DIANA AGABEG APCAR.

P.S.—I may tell you that on the day I replied to Mr. Short's letter I was ill (people cannot do much when they are ill). Immediately I felt myself better capable of writing, I wrote the second letter expressing myself more fully on the subject. I was well within my rights, but you have refused to recognise my rights.

D. A. A.

In the *Japan Advertiser* of March 31st, there appeared my letter of the 29th inst. in reply to Mr. Barakatullah:—

THE ARMENIAN MASSACRES.

TO THE EDITOR OF THE "ADVERTISER."

SIR,—I crave your courtesy more to kindly allow me space in your columns to reply to Mr. Barakatullah. I am replying as concisely as I can to the items in his letter. He gives an account of the mutiny of Turkish soldiers in Constantinople in April, 1909; the whole world knows there was a mutiny of Turkish soldiers in Constantinople in April, 1909, but that mutiny had no connection with the Armenian massacres. We have a very pretty saying in our language which can be translated thus—"Devils are disunited among themselves, but for the destruction of mankind they are united," and my answer is, Turks may be disunited among themselves, but for the murder and plunder of the Christian, they are united.

The Armenians are to-day groaning under Turkish rule; they are not supporting the new regime, they have been murdered and plundered by the new regime, and people do not support their murderers and plunderers; it would be asking too much of human nature. It is quite true Armenians established the Constitutional Government in Turkey, but they got paid for it by the hideous massacres of Cilicia, by the desolation of their country. At the present day they are all praying to God to hasten the day of deliverance: we others, in other countries, are also praying to God daily and hourly to hasten the day of deliverance. Mr. Barakatullah will see that I am frank; the time has come for frank speaking and frank writing. There are no doubt a few Armenians who are to-day "chums" of the Young Turks, but these are the traitors to their own blood and their own race. We call them "Hamidiens."

I have explained a great deal in my books; Mr. Barakatullah might read them; and if he reads Turkish history as I have read it, he will know that Turkish power was established in the countries now misnamed Turkey by Christians, renegades from the faith of their fathers; that it was established by the jealousy of Christians, and it has lived through the centuries by the jealousy of Christians, and it lives to-day through the jealousy of Christians.

As to having my mind influenced by misrepresentations of the British press; whenever there have been misrepresentations of the British press, and there has been a great deal of it (but not only misrepresentations of the British press—Mr. Barakatullah should have said "European press") the misrepresentations have all been of the side of Turkey. Said Pasha once calculated that the Armenian massacres cost the Turkish Treasury (during six months only) in bribes to certain European journals, 640 decorations and 235,000 Turkish pounds—that is, nearly five and a half million francs.

The Ottoman Bank story is given in Mr. James Bryce's book "Transcaucasia and Ararat." If Mr. Barakatullah will read that account and also the Zeitoun story given by Mr. James Bryce and other reliable authorities he will find those accounts are at the very antipodes of his. In my book "Betrayed Armenia" accounts of the Ottoman Bank story as given by Mr. James Bryce and Ahmed Riza Bey are placed side by side for my readers to judge. In my book "Peace and no Peace" I have quoted Mr. James Bryce and the American Medical Missionary, Dr. Shepherd, for the story of Zeitoun.

I here quote the Ottoman Bank story given by Mr. James Bryce "Transcaucasia and Ararat" "Twenty Years of the Armenian Question," pages 515, 516 and 517.

"In the following June serious trouble arose at Van, where some sort of insurrection is said to have been planned, though in the discrepancy of the accounts it is hard to arrive at the truth. Masee of Kurds came down, threatening to massacre the Christians, and a conflict, in which many innocent persons perished, was with difficulty brought to an end by the intervention of the British Consul. A little later the Armenian revolutionary party, emboldened by the rising in Crete, where the Christians, being well armed and outnumbering the Muslims, held their ground successfully, issued appeals to the Embassies and to the Turkish Government to introduce reforms, threatening disturbances if the policy of repression and massacre was persisted in. These threats were repeated in August, and ultimately, on August 26, a band of about twenty Armenians, belonging to the revolutionary party, made a sudden attack on the Imperial Ottoman Bank in Constantinople, declaring they were prepared to hold it and blow it up should the Sultan refuse their demands. They captured the building by a coup de main, but were persuaded by the Russian dragoman to withdraw upon a promise of safety. Meanwhile the government, who through their spies knew of the project, had organized and armed a large mob of Kurds and Lazas—many of whom had recently been brought to the city, together with the lowest Turkish class. Using the occasion, they launched this mob upon the peaceful Armenian population. The onslaught began in various parts of the city so soon after the attack on the Bank that it had obviously been prearranged, and the precaution had been taken to employ the Turkish ruffians in different quarters from those in which they dwelt, so that they might less easily be recognised. Carts had, moreover, been prepared in which to carry off the dead. For two days an indiscriminate slaughter went on, in which not only Armenian merchants and traders of the cultivated class, not only the industrious and peaceable Armenians of the lumber class, clerks, domestic servants, porters employed on the quays and in the warehouse, but also women and children, were butchered in the streets and hunted down all through the suburbs. On the afternoon of the 27th the British Charge d'Affairs (whose action throughout won general approval) told the Sultan he would land British sailors, and the Ambassadors telegraphed to the Sultan. Then the general massacre was stopped, though sporadic slaughter went on round the city during the next few days. The Ambassadors, who did not hesitate to declare that the massacre had been organised by the government, estimated the number of killed at from 6,000 to 7,000; the official report made to the Sultan is said to have put it at 8,750. During the whole time the army and the police had perfect control of the city—the police, and a certain number of the military officers and some high civil officials, joining in the slaughter. Of all the frightful scenes which Constantinople, a city of carnage, has seen since the great insurrection of A. D. 527, when 30,000 people perished in the hippodrome, there has been none more horrible than this. For this was not the suppression of an insurrection in which contending factions fought. It was not the natural sequel to a capture by storm, as when the city was taken and sacked by the Crusaders in A. D. 1204, and by the Turks in A. D. 1453. It was slaughter in cold blood, when innocent men and women, going about their usual avocations in a time of apparent peace, were suddenly beateu to death with clubs, or backed to pieces with knives by ruffians who fell upon them in the streets before they could fly to any place of refuge."

I may tell Mr. Barakatullah that I prefer to believe Mr. James Bryce. I may say in the name of my nation that we all prefer to believe Mr. James Bryce. We, Armenians, all consider Mr. James Bryce an authority on Armenian affairs, whose statements cannot be refuted.

Who the "Armenian leaders" are of whom Mr. Barakatullah speaks, I really do not know, but I can assure him that I have taken a leaf out of the Armenian nation's book.

Yours truly,

DIANA AGABEG APCAR.

Yokohama, March 29th, 1912.

Some passages have been cut out of the original—for instance, the passage: "No! my mind is influenced by very hard facts: by the rivers of Armenian blood that have inundated our country; by charred Armenian bones and charred Armenian flesh whose smoke has ascended high enough to reach heaven, and by the desolation of Armenia from Ararat to Cilicia. For these things I hold the Powers of Europe responsible, because I know that it would have been impossible for the Turks to have accomplished them without the help and support of Europe."

DIANA AGABEG APCAR.



## In Constantinople

BY CHARLES R. WATSON, D.D.

THERE are in the Turkish empire some seventeen nationalities and some thirty-three sects. Was there ever such a problem of government! If you ask what have the sects to do with political conditions, you need to be told that in this part of the world—so formal are all conceptions of religions—racial terms and religious terms are used interchangeably. If a man be a Greek, then the assumption is that he belongs to the Greek Church, and lives in the hope of a restoration of a Greek empire. Ask him, Are you a Christian? Instantly he will reply, Certainly, I am not a Turk.

It is this identification of Church and state, this confusion of race and religion, this formal conception of religion, that makes it so hard to make clear what we mean by a spiritual life. The idea of any need of regeneration in order to Christianize character and life is an idea quite foreign to all non-Christian religions and is almost entirely lost in the Oriental Christian Churches.

The result is that your most commonplace Christian ideas may require explanations to make them at all intelligible and to safeguard them from misunderstandings. For example, Miss Saunders, who is working among Bulgarian students, was telling me how difficult it is to convey, even to the student classes, a true conception of prayer. To close the eyes in prayer, to say nothing of assuming any particular position, is regarded as a sectarian sign that you are becoming a Protestant. The common idea of prayer is saying prayers.

The situation has a wonderful parallel in history of Judaism. Judaism became a national conception, and the religious or spiritual conception was almost lost. Then it was that in the Providence of God the Jewish nation was driven into exile. The national hopes were crushed, but out of the ruins of the national and political hopes there arose the sublimer spiritual hopes which find their issue in the spiritual Kingdom which moves forward irresistibly and abides forever. But the discouraging feature of the present day situation in the Levant is that so much of national and political ambition still abides in the heart of these Churches of the East, in spite of the fires of discipline through which they have passed. I am told by one in close touch with existing religious conditions that the prevailing sentiment in the Greek Church is, "Let us bend our energies first toward political and national independence and after that will be time to undertake the spiritual quickening of the Greek Church." Among the Armenians considerably deeper spiritual conceptions prevail.

### THE POLITICAL SITUATION.

It is interesting to study the political situation on the spot. I find Anglo-Saxons divided into two camps: Those who hope for the continuance of the Ottoman empire, and those who look for deliverance alone in its overthrow.

But even the friends of the Turk are looking askance at the present political situation. A condition of military government prevails. Men are court-martialed and sent off to prison upon secret trial. For defense, it is argued that the Young Turks have found plots against the new regime, and that liberties safeguarded by the constitution must be sacrificed for the sake of maintaining that constitution. At bottom it seems to be a question of who shall remain in power. The Young Turks came into power upon the crest of a movement for constitutional government. And now constitutional government itself seems to be threatening their power and supremacy. If we say they

should abdicate, then the question is, Will not the empire disintegrate? How, indeed, can you secure unity among seventeen distinct nationalities and thirty-three rival sects, the majority of whom would rather go their independent ways than hold together as an empire.

Can the Turks hold their place of leadership? They have the army. Every fifth man on the street seems to be a soldier. So it would seem that the Turk will keep his position of power, at least against internal uprisings.

It is difficult to form a just conception of the Turk. His courage is indisputable. He is a good fighter. In constructive work he is weak. There is a proverb, "If you want to tear down a house, call in a Turk. If you want to build a house, call in a Christian." And what are the qualities which count for most? Your Turk will say, "Courage, the power to command." You argue and prove that the Christian is more intelligent, better informed, better educated. But the Turk is unmoved. Your argument is no argument. Your business man has his card index. Your traveling man has his price list. Your student has his encyclopædia. So the Turk has his Christian servants and employes. He consults them as you consult your card index, your price list, your encyclopædia. The fact that the Christian knows more than the Turk does not prove his superiority, (argues the Turk), any more than the fact that your encyclopædia knows more than you, would prove its superiority to you. The main thing is power, the power to command at will the service of these Christians. And your power depends upon ultimate qualities of leadership and confidence and courage. And these the Turk seems to possess as the Christian in the Levant does not. Facing such a situation, one is strongly drawn to a new valuation of the elements of manhood, and one is made to feel the force of Kipling's plea that the refinements of our civilization must not be permitted to weaken the fundamental and elementary qualities of physical courage and bravery, of personality and leadership.

### THE INFLUENCE OF AMERICA.

As we sailed up the Bosphorus on our way to Robert College, we saw the Stars and Stripes. It was the American embassy's private cruiser, for each embassy is allowed one at Constantinople. Permission for an American boat was granted reluctantly, as it involved raising America's representation to the rank of an embassy. Six nations already had ambassadors; should America be a seventh? "I now have a headache six days in the week," said the sultan; "let me have at least one day of peace." But at last permission was granted, and now we have an ambassador.

America's chief influence in Constantinople is not political, however. It is educational. It would require a volume to tell the story of Robert College, whose graduates hold the highest positions of influence in Bulgaria and elsewhere. Every hour we spent with Dr. Gates, the president of the college, unfolded to us new points of interest concerning the past history, the wise policy and the wonderful opportunities of this institution. A great future opens before this college by virtue of its past record and by virtue of the large bequest of over \$1,000,000 left to this institution recently by Mr. John S. Kennedy, of New York.

Nor would we place second to Robert College, the American College for Girls, which is just planning for new buildings

(Continued on page 28.)



Moraine Lake, Valley of the Ten Peaks, near Laggan—Canadian Pacific R. R.



## John Huss and What We Can Do for Bohemia

BY PROF. DAVID S. SCHAFF, D.D.

**T**WO names of Bohemians have secured a prominent place in the memory of our Western world, the blind King John of Bohemia, who lost his life on the battlefield of Crecy, and John Huss. King John, led into the thickest of the fight, gave up his life before the arms of the Black Prince. Huss died at the stake for the cause of Christian faith.

The Huss Protestants, the world over, owe a debt, for he was one of the leading forerunners of the Reformation. To him also the cause of religious toleration owes a lasting debt for the heroism with which he died in the flames a victim of religious persecution.

Huss was the most flaming preacher his country has produced and occupies a place at the side of the foremost national preachers, Savonarola, of Florence, Luther and John Knox, of Scotland. By his spiritual fervor and fearlessness he made the Bethlehem church in Prag one of the most noted churches in the history of the pulpit and throngs gathered in it to listen to his appeals delivered in the vernacular Czech. The archbishop of Prag and finally the pope himself brought all their authority to bear against him and the popular religious movement of which he was the central figure. They excommunicated him and put the city under the interdict. Yielding to the request of the Bohemian king, Huss retired from Prag but continued preaching in the towns and villages in the vicinity, protected by the nobles.

The great Church council of Constance was about to convene. All Western Europe was represented there and it was regarded as a good place to settle the religious disturbance of Bohemia and to try the case of John Huss. Under the promise of safety from violence given by the emperor, Sigismund, Huss journeyed to the beautiful Swiss lake of Constance. He had hardly arrived, when he was seized and thrown into prison first in the Dominican convent, now a beautiful hotel, and then in the bishop's castle of Gettlieben. A few years ago I was pointed out the grim tower where Huss was confined, by the present owner of the castle, a baroness. Removed from this place he was transferred to closest confinement in the Franciscan convent. During his imprisonment he suffered from headache, fevers, the stone and other maladies, was separated from his friends and denied the Bible and all other books. Fortunately, one of his jailers was moved by sympathy and saw that a number of the prisoner's letters reached their destination, letters which for pathos and simple devotion to Christ have seldom been equalled. "What fear shall part us from God," he writes in one of these letters, "or what death? What shall we lose if for his sake we forfeit wealth, friends, the world's honors and our poor life?"

All efforts to induce him to adjure and retract the teachings he had preached from the pulpit and set forth in books and tracts were in vain. He appealed away from the pope and the council to the tribunal of Christ. He was sentenced as a "real and open heretic." Arraigned before the council in the great cathedral to hear his sentence, the bishop of Lodi, who preached the sermon, declared that the execution of heretics was one of the works most pleasing to God and compared the penalty to the cutting off of a rotten piece of flesh from the body. Not a single voice in the council was raised against the sentence. The best men of Europe were there and they voted for it. Nay, a few months later, the council

affirmed it had done right in executing the Bohemian heretic and solemnly declared that all "heretics were to be burned in the flames." When Huss looked at the emperor, Sigismund, who had promised him safe-conduct, the tradition goes that the emperor's face flushed.

"Go take him and do to him as a heretic," exclaimed the emperor, using the formula common in such circumstances. A mighty boulder just outside the city, now largely overgrown with ivy, has on one side the inscription, "John Huss died here July 6, 1415." Yes, on that spot he died singing and praying, "Jesus thou Son of the living God, have mercy upon me." His ashes were gathered up and thrown into the lake. Aeneas Sylvius, who was afterwards Pope Pius II, praised the heroism and cheerfulness which John Huss and his friend Jerome showed in the face of death and declared they went to the stake as to a feast and suffered death with more courage than any philosopher.

For what did Huss die? He died for the teachings which Wycliff had proclaimed. He denied the infallibility of the pope. He appealed to the Scriptures as the final authority. He condemned indulgences as blasphemous and defined the Church as the body of the elect. He called the pope anti-Christ and affirmed the council had done an impious thing in denying the cup to the laity.

The fires of Constance were not able to consume the true teachings of Christ for which Huss stood. The Bohemian nobles felt outraged when they heard of their countryman's death. His views were taken up by the Hussites. But persecution came and all the weapons the mediaeval Church had learned to use were brought to bear against them. The pope preached crusade after crusade. The land was desolated by foreign invasion and soaked with blood. The Jesuits and the Austrian archduke joined in using the utmost violence to stamp out all seeds of heresy. No people, not even the Waldenses of Piedmont, ever suffered more continued and atrocious persecution than did the Bohemian followers of John Huss.

But the smoking flax was not wholly quenched. From the midst of Huss' followers went out in 1732 Christian David and his family who found refuge at Herrnhut on the estates of Count Zinzendorf and there was started the Moravian Church, which has given to the world one of the most marvelous examples of tenacious faith and missionary zeal. At last, a measure of relief came in 1781 through the edict of tolerance issued by Joseph II, emperor of Austria, and full liberty was granted fifty years ago. Since then, the old Bohemian Church has shown wonderful vitality, and although its congregations are poor and the atmosphere around them chilling, the element of hope is strong and missionary zeal rules among them.

It was my privilege in 1909 to join in Prag in the celebration of the 400th anniversary of John Calvin's birth. The exercises continued three days. On the pulpit under the Bible lay a velvet cloth with the chalice worked on it, the emblem which the early Hussites took and their churches engraved on their banners. I have nowhere seen a body of ministers who seemed to me to be more devoted to their work. But this ancient Presbyterian Church is struggling with a great problem and in the face of a great opportunity. It would seem as if there were few parts of Protestant Christendom where the gift of money would be likely to be so timely and so productive. Why should this be so? I have refer-



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—Benham—The wolf is at the door.  
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—Lady—Couldn't you possibly have saved your friend who was captured by the cannibals?  
 African Traveler—Unfortunately not. When I arrived he was already scratched off the menu.

—“Oh, good morning, Miss Passe, I understand you have given up advocating ‘women’s rights.’”  
 “Yes, I am now going for women’s lefts.”  
 “Women’s lefts? What’s that?”  
 “Widowers.”—Exchange.

—“I approach you in a worthy cause, Mr. Titewad. We want to raise \$100,000—a prominent philanthropist offers to contribute a quarter of it.”  
 “Oh, well,” said Mr. Titewad, hastily, “I don’t mind giving another quarter. Can you change a half?”—Housekeeper.

—“The famous epitaph placed on the monument over her husband’s grave by a woman up in Maine, ‘Rest in peace until I join you,’ has almost a duplicate in a sign on the door of a doctor’s office in a downtown office building,” says George A. Schneider. “This sign reads, ‘Do not absolutely abandon hope until you have seen me.’”—Exchange.

—Teacher—What is a man-o’-war?  
 Boy—A cruiser.  
 Teacher—What makes it go?  
 Boy—Its screw, sir.  
 Teacher—Who are on board her?  
 Boy—Its crew, sir.  
 Teacher—You’re a very smart boy. Where were you born?  
 Boy—Crewe, sir.

—A sudden thunderclap sent little Billy running to his father with a scared whimper. “Come, come!” said pa. “Be brave! be a man!”  
 As they sat together on the veranda, Billy boldly declared, “Us men aren’t ‘fraid of nothin’, are us, pa?”  
 “Why, of course not, sonny!”  
 “Thunder ‘n’ lightnin’, ‘n’ hugglers, ‘n’ lines, ‘n’ tigrums, nor nuthin’, are us, pa?”  
 “Nothing at all, Billy, boy.”  
 A pause; then Billy looked up with a sly face and said, “Aren’t us ‘fraid of ma, neither, pa?”—Judge.

—Senator Swanson, of Virginia, tells a good story on himself about the first political speech he ever made. He says: “I jumped up and began: ‘Gentlemen, Herodotus tells us—’ ‘Which ticket’s he on?’ yelled the man with the red shirt. ‘Herodotus tells us,’ I resumed, with a gulp, ‘of a whole army that was put to flight by the braying of an ass.’ Then the crowd applauded, and I felt fine. Then the mau’s voice rose above the din. ‘Young feller,’ he called, ‘you needn’t be afraid of this crowd. It’s been tested.’”—Buffalo Commercial.

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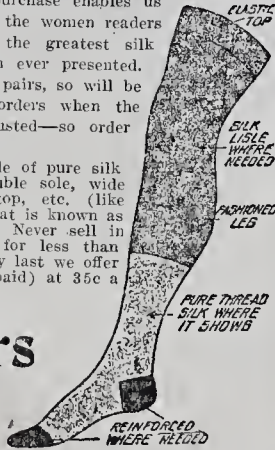
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## IN CONSTANTINOPLE.

(Continued from page 9.)

on a splendid site on the European heights overlooking the Bosphorus. Dr. Patrick, the president, goes to America this summer burdened with the task of securing the necessary funds. Neither oral statements nor the printed page could possibly have made upon us the impression which was made by a single interview with one of the worthiest graduates of this institution. For intelligence, for character, for grace of person and charm of manner, and for disinterested devotion to the uplift of her nation, this graduate, a Turkish lady, could not help arousing the deepest admiration of any who might speak with her, while she also stands as a splendid illustration of the value of higher education in Turkey.

The work and influence of the American Bible Society reinforce in many directions the work done, both by these colleges and by the American mission. Dr. and Mrs. Bowen, whose rare gifts and lovable personalities have endeared them to a wide circle in Constantinople and throughout the world, are identified with this most important agency of a united American Christendom.

### OTHER NATIONS.

We frequently asked the question, "What European nation has the greatest influence in Turkey?" Before the war with Italy it seems that Germany was gaining a great influence in Turkey. The kaiser's visit helped forward this influence to a great degree, but since the war with Italy that influence has waned, for Turkey feels that Germany, as a member with Italy of the Triple Alliance, might have held Italy back from war.

One is impressed, however, throughout the entire Levant with the remarkable influence of France. This influence is not purely political. It is intellectual and social as well. It dates back to the days of Napoleon and in some way relates itself to the Crimean War. That influence cannot be said to be entirely wholesome. It is indeed intellectually quickening, but morally it is debasing, and socially it is far from ideal. Never as on this trip have the influences of Western nations seemed such serious elements in the missionary problem. And why is not this foreign influence of France good instead of bad? Who is responsible for allowing the religious life of so influential a nation to slip into infidelity? When we pray for the success of the missionary enterprise, does it occur to us to pray that an evangelical Christian faith may be imparted to France, the leader in Levantine thought and life and civilization? For how shall we win in the East with our missionaries, unless the West ceases contradicting our Gospel by its national influences?

### WOMEN'S PRESBYTERIAL REPORT.

The annual meeting of the W. M. S. of Philadelphia Presbytery was held in the West church, Rev. Frank Getty, pastor, Tuesday, April 2, Mrs. Charles W. Crowe, president, in the chair. Mrs. Getty led the quiet hour, Mrs. Turnbull those of the afternoon, and Mrs. Meadowcroft those of the evening. The recording secretary, Mrs. Pollock, reported 22 societies, 767 members; contributions, \$2,196; thank-offering, \$1,406.38. Fifty-five delegates, representing Senior, Young Women's and Junior societies, responded to the roll-call. The treasurer, Mrs. M. S. Gibson, reported total receipts, \$2,076.44; thank-offering, \$1,743.25. Total, \$3,819.69. Disbursements, \$3,781.02; balance, \$38.87. The secretary of Young Women's work, Miss Jennie Poole, re-

## SPECIAL TRAIN TO GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH, SEATTLE, WASHINGTON, MAY 22nd-30th, 1912.

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The train will be composed of First Class Standard Electric Lighted Pullman Sleeping Cars and will leave Chicago from the magnificent New Terminal of the Chicago & North Western Railway at 9:30 a. m., May 15th, arriving at Portland 12:45 noon Saturday, May 18th, three [3] days enroute. Sabbath will be spent in Portland "The City of Roses." Party can leave Portland, Monday morning 8:30 a. m., arriving Seattle 3:15 p. m., thus enabling them to obtain their hotel accommodations and to be comfortably settled in time for the opening of the Assembly.

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## TURKEY AND HER SUBJECT RACES.

1,500,000 DESIRING TO BE CHRISTIANS, BUT NOT ALLOWED.

Under the heading "Turkey and Her Subject Races" in the May number of "Armenia," a magazine published in New York, a writer signing "O W K" gives a sort of a census of the population of those countries that are now subject to Turkish rule. The writer has evidently been at great pains to make a carefully-compiled list, and in it we find the following:—

"Turks—forcibly converted from Christianity who still speak their own language—300,000."

And these 300,000 forcibly made Turks are summed up under these respective heads.

"The Roumelian Pomaks (100,000) are Islamised Bulgarians, and still speak their own language.

"The Stavrits of the sandjak of Amasia (10,000).

"The Greeks (still speaking Greek) of Jauina and Serfichéh (40,000) are Islamised Greeks.

In the vilayet of Salonica there are (10,000) Islamised Ulahs still speaking their old tongue.

"The Hamsbenites of Trebizond and the so-called Turks of the upper Euphrates were once Armenians and still speak Armenian.

"These semi-Turks who were formerly Christians number more than 300,000. They have also kept their ancient manners and customs, have not adopted the harem system, and still make the ancient Christian pilgrimages. The women of Hamsben imprint a cross on the dough.

"The Stavrits, when the Turkish Constitutional régime was established, officially asked to be allowed to return to their own religion, but the Turkish Government at once arrested the movement."

How pathetic is the story of the Stavrits officially asking to return to their own religion, and of these simple women of Hamsben imprinting a cross on the dough (to sanctify the household bread with the imprint of the holy cross); how their act speaks for their origin and the traditions of their fathers.

Besides these 300,000, descendants of ancient Christian races whom the Turkish Government forcibly holds in the bonds of Islam, there are, we are told

"Kisilbash ... ..	1,000,000
"Fellah, Tahteji ... ..	100,000
"Yezidis ... ..	100,000

"The Kisilbash inhabit the vilayets of Angora, Sivas, and Kharput, where they are indigenous. They have a religion Islamic in form, but with Christian principles, and seem to have sprung from the early Christian sectarians, probably having accepted these Islamic forms during times of persecution.

"The Fellah, Tahteji, &c., belong to Cilicia and speak Arabic. Outwardly they conform to Islam, but their real religion is a mixture of Christianity and nature worship.

"The Yezidis are thought to be remnants of the old Sun Worshippers, but they now worship Shaitan (Satan) in fear of his powers. They address their prayers to the sun, and have an idol in the shape of a peacock, probably representing fecundity. The Yezidis have been and still are subjected to Turkish persecutions and massacres. They are divided into northern and southern sections. The northern (80,000) are found near Van, and speak Kurdish; the southern (70,000) in the Sindjari mountains. Both, however, speak Arabic, and have a common religious head who resides among

the latter. A few years ago the Turkish Government confiscated the sacred vessels and relics of their temples. On the establishment of the Turkish Constitutional regime, the young chief of the Yezidis came to Constantinople and appealed to the President of the Parliament and others in the hope of recovering them, but in vain. Then he appealed to the Armenian Patriarch, expressing his willingness to enter the Armenian Church and accept Christianity, but the Patriarch fearing the wrath of the Turkish Government, received his overtures coldly. The Turks held the Yezidis to be renegade Moslems."

It was after the Armenian Massacres of April, 1909, that the chief of the Yezidis officially asked the Armenian Patriarch of Constantinople to receive his people into the Armenian Church. The Armenian Patriarch, who would joyfully have received the Yezidis into the Armenian Church, was nevertheless compelled to refuse.

"Come to us and make us Christians! We wish to be joined to your church," was the pitiful appeal of the Yezidi chief, but the Armenian Patriarch, bearing in mind the fifty thousand hideously slaughtered, and the hundred thousand made homeless and destitute of his own flock, and their desolated towns and villages; knowing that the Turkish Government were fully armed and equipped with the latest inventions of man-slaying machinery with which Christian Europe always took great care the Turk should be plentifully supplied; and also knowing that his action of receiving the Yezidis into his church would be the signal of another massacre of the Armenians by the Turkish Government, was compelled to make the bitter answer "I cannot receive you."

In these days, when Christian missions are toiling painfully to make a few converts to Christianity in such countries as India, Burma, China, Japan, Korea, &c., &c., and when ministers in their churches are praying loudly that "the message of the Gospel may be carried to the ends of the earth," these hard figures of 300,000 descendants of ancient Christian races forcibly held in the bonds of Islam, 100,000 making the pitiful appeal in vain "Come to us and make us Christians!" and 1,100,000 ready to accept Christianity at any given opportunity, but the opportunity nevertheless denied them; these hard figures decide the prayers of the churches, because of the hard and ugly fact that the dominance of the Turk is kept up by the Powers of Europe, and the death-dealing instruments for the successful operation of Turkish savagery are supplied to the Turk by Christian Europe.

It has been said with absolute truth, "Today if Christendom were to unite in a boycott that should refuse to sell arms and ammunition and battleships to Turkey, the Khaliff of Islam would be 'but a noise,' like the Pharaoh of Jeremiah's day," but the slave driver's whip for the Christians in those countries included in the Turkish Empire is the arms and ammunition supplied by Europe to the Turkish Government and the support of Turkish dominance by the powerful Governments of Europe. So the churches of powerful Christendom have also the fact before them that 1,500,000 men, women and children are denied Christianity on account of the Turkish bonds. This fact should weigh in the minds of the ministers of the churches when they are praying loudly that "the message of the Gospel be carried to the ends of the earth."



## A GREAT ALIEN OF PERSIA.

TO THE EDITOR, THE FAR EAST.

SIR,—Telegraphic dispatches have now conveyed all over the civilised world the news that the Armenian leader Ephrem Khan, surnamed by the Persians "the invincible," has been tragically done to death. To-day Persia mourns the man whose life has been laid down in her cause. But Armenia mourns her son.

For the tragic death of Ephrem those two Powers (Russia and England) who between them have destroyed the peace of Persia and have now brought the country to the verge of ruin are responsible. Englishmen feel for Gordon. Armenians feel for Ephrem. It is according to human nature.

The best element of the Persian people had suffered and sacrificed their all in their struggle for change and betterment from the old order of things, and the dominant figure that had stood out in the struggle was the Armenian leader Ephrem, the best loved and the best honoured man in Persia.

The ex-Shah, the despot of his people and the tool of the Russian Government, had been deposed and his adherents defeated; peace, law and order were established in the country—civil war was at an end—and Ephrem's heroic services to Persia were crowned with success.

To-day Persia would have been a free and prosperous country, her finances adjusted and made sound under the strong and excellent administration of Mr. Morgan Shuster, and her people living in peace and contentment; but "Holy Russia" with, as Mr. Shuster has righteously called "England's sanctimonious acquiescence" has altered all that.

Good government in Persia reflected discredit on that monstrous iniquity of iniquities known to the world as "Russian Government," so that official combination of cruelty, rapacity and corruption that sits in the saddle in Russia, backed by field cannons, rifles that kill at a thousand yards, mountain batteries, and all that paraphernalia of manslaying machinery which modern science has devised, supported by England's "sanctimonious acquiescence," have been carrying on the devil's work in Persia, and where peace, law and order had been established civil war, misery, famine, lawlessness and disorder now prevail. Ephrem has been killed and Persia is going to ruin.

The Persian Mejliss is not permitted by Russia to dismiss those men from office who are openly known for their corruption and rapacity, and as a consequence the worst and wickedest men in the country, secretly supported and encouraged by Russia, are now in the saddle in Persia. The latest mail news that comes from that unhappy country is that the governor of Ispahan has compulsorily brought about famine in that province; this man (a creature of Russia) has brought about famine prices for edibles by means of laying an embargo on all produce of grain in the districts; he fixes his own, the lowest nominal price to pay for, and sells at prices which exceed the prices of the worst famine times in the past; consequently Ispahan is now half reduced to starvation because the prices of edibles have been made beyond the purchasing power of the people.

Such are the present conditions in Persia, but let not the world forget that these conditions have been brought about by two great Christian Governments—Russia and Great Britain.

Yours, &c.,

DIANA AGABEG APCAR.



# PRESBYTERIAN STANDARD

Robert Spear  
 150 Fifth Ave  
 Comm

Established 1858.

LOTTE, N. C., DECEMBER 25, 1912.

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ment and the leaders of .Congressional prayers are all Unitarians.

We believe in religious broadness, and have no patience with religious narrowness, but where the claims of our Lord are concerned, broadness becomes a sin.

### Good Advice.

The Africo-American Presbyterian, published in this city, is edited by a level-headed man, who from time to time gives to his race some excellent advice. In a recent issue, in commenting upon the fact that a colored farmer, Samuel Powell, had sold \$1,600 worth of cotton, he says that the young colored men will find fortunes in the soil if they will only take hold at home, and then he expresses himself in the following sensible way: “Why should young, able-bodied negro men crowd the cities and work in hotels, and carry hash in cheap restaurants, when the farm offers such fine opportunity to make money and be independent? Why should negro men go North to look poverty in the face, and be made victims of consumption and other diseases, when health, wealth and independence can be found on the farm?”

That is the kind of sensible talk that is to help the colored race. We have often remarked upon the harmony between the races in Charlotte, which we believe is largely due to the fact that the leaders of the colored race are men of fine character and level heads.

## Editorial Notes.

### Congressional Prayers.

Not only our Catechism, but the Bible also, teaches us that the efficacy of prayer depends upon its being offered in the name of Christ. As our Intercessor it can only reach the Father through Him. Sinful man can have no standing in the sight of God, except by virtue of what Christ has done and of what He pleads. We know this, and as a people we truly believe it.

Our rulers in Congress recognize the national belief in God by opening their daily sessions with prayer, and the people at home may feel that by this means we insure the Lord's guidance in national affairs. The truth is, we have no assurance whatever that the Lord will hear these petitions, because in both the Senate and the House, the Chaplains are Unitarians, men who do not acknowledge the divinity of Christ, and therefore do not present petitions in the only name by which they can have any power.

This is not a mere abstract question, about which men can differ, but it is one of vital meaning to us all. If we are a Christian people, let us have Christian Ministers to lead the devotions of our Congressmen.

We hope that when the Democrats gain full control of Congress, they will at once put an end to this farce of allowing men to lead in prayer who by their very belief are unable to offer prayer acceptable to God. As it is now, it is a meaningless form. How can we expect the blessing of God to rest upon our country, when the head of our govern-

### The Perils of Modern Life.

This is not only an age of many inventions that add to the comfort and conveniences of life, but it is one of great peril. Statistics are not available, but we feel confident that the automobile is fast becoming as dangerous as pestilence or war. Scarcely a day passes that it does not claim one or more victims, and still the murderers escape with a nominal penalty.

Woodrow Wilson says that nothing has aided the growth of Socialism more than the automobile.

It is not that it shows that one set of men have what another set cannot have, but that one set ignore the rights of the other set, and act as if no one else had a right to the streets. It is that that stirs up social hatred.

A Philadelphia Judge has lately laid down the doctrine that the streets belong to the people, a doctrine that our automobilists should remember.

The sad death of a ten-year-old child in our sister State, being crushed by an automobile, is one of the saddest stories we have lately read, and what makes it sadder and stirs up social hatred more is the fact that the occupants of the car whirled away, leaving the crushed body in the road. The next morning, driven by an outraged conscience, they returned and surrendered.

The Psalmist speaks of the danger to those who go down to the sea in ships, but they are first-class subjects for life insurance risk compared with the man who crosses the streets in these modern days.



## Editorial.

### TWO CHRISTMAS EVES.

The wise men tell us that June 21st is the longest day in the year, but if memory serves us right, December 24th was the longest in our youth.

All of us can recall in the long ago, the day and night before Christmas, how the hours crept by, and how early we retired, in order to shorten the night, yet how often we would awaken, and through the dim light of the smoldering coals see the outlines of the fat stockings hanging over the fireplace, yet unable to get up till day broke.

It has always been so; in fact our childish experiences were but a reproduction of the world's experience, when for 4,000 years it waited for the coming of the blessed day.

It was in a dark hour of the world's history when the promise of the first Christmas was given. The world, fresh and perfect from the hands of its Maker, had just been stained with sin, and our first parents, created in God's image, with a most tempting future before them, had just lost it all, and into their hearts, by what way we know not, sin, that awful curse of man, had entered. But amid the darkness and hopelessness, light was seen and hope implanted by the promise of a Christmas day.

It is pathetic to watch the alternating hopes of the Jewish mothers, as one after another saw the years, like childhood's hours, pass slowly by, with Christmas yet in the distance. The patriarchs longed for the dawn of that day, but they, too, slept with their fathers.

Then the kings and prophets stood with expectant eyes, each imagining that the day was near, yet prophet and king passed to the other world without being gladdened by the blessed sight.

After 4,000 years it at last came, but the world knew it not, for He came unto His own, and His own received Him not. The angels knew it, and sang of it in the sky, and the wise men of the East had some intimations of it, and came with gifts, but the great world slumbered, and knew not that the day for which prophets and kings had prayed, was really upon them.

When He whose coming this day celebrates, left this world, He left us the promise of another Christmas day, but like the first promise, it was given at a time of darkness, when hope seemed to have deserted men, and when by the eye of faith could discern even the faintest gleam approaching day.

For 2,000 years the Church has been praying and looking for this promised day, but the night seems endless. That it is coming we know, but when it will come, has not been revealed.

When we look at the world about us it seems far off. Men are heaping every energy to heap up riches, and even at this moment nations are slaughtering nations, and the reign of the Prince of Peace seems still further off.

The day that men call Christmas that greets us today is merely a type or shadow of the real day—the day of Christ coming to the earth, the second time, the day of union with loved ones gone before, the day to those who remain of being caught up together with Him in the air.

Let the great Church of God, the mighty mass of believers, as memory brings to them the scene of the Ascension, hear the angels say: "This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven," and then with faces turned to the breaking day, cry out, "Even so come, Lord Jesus."

### "THE UNSPEAKABLE TURK."

The best that Mr. Gladstone could do, with his rich vocabulary, was to characterize the Turk as unspeakable. All language was impotent to paint him in his true colors. He has dishonored the soil of Europe since 1453. For more than four and a half centuries he has been in close contact with the highest type of civilization that the race has yet developed, and he is the same crafty, cruel, conscienceless barbarian that he was before.

The four allied nations that are now at war with him have all felt his teeth and claws. They have many old scores to pay off, and they are showing themselves honest—they are evidently willing to pay back the very last farthing. Yet they can not pay in the same coin, they cannot give themselves to indiscriminate massacre, cannot murder helpless old men and tender children and commit unmentionable outrages on defenceless women.

The Turks are perhaps the only people on earth who have no friends. The great powers of Europe have many times intervened for their protection, and it is probable they will do so again, but it is not because of friendship. They can use the "sick man" to help preserve the equilibrium in European politics, and for this reason they have preserved him alive. But they do not, and cannot have any respect for a people whose brutality and beastliness are entrenched behind the sanctions of their religion. The coarse and sensual vices of polygamy and unlimited license in concubinage are commended to them both by the example and precept of their great prophet. Add to these slavery and the duty to subjugate or destroy all unbelievers, and you have a people with whom lust and butchery enter into their highest ideals of piety.

We are sorry that there should have been occasion for this war, and we think with shuddering horror of all the suffering which it entails. We trust we feel a proper distress over the manifold distresses of the Turks in their extremity. But we are free to say that as matters have progressed thus far, we should be glad to see the fragments of the Turkish empire wiped entirely off the map of Europe. "'Tis a consummation devoutly to be wished," and we rather think that there is a hope lurking deep down in the silent recesses of our heart that peace will not be concluded until Constantinople is once more in the hands of Christians and the last of the Turks has been ferried over the Dardanelles.

### THE PRESBYTERIAN COLLEGE AND MYERS. PARK.

In an editorial two weeks ago we confessed to some anxiety as to the effect of the removal of the Country Club, with its Sunday Golf, upon the Presbyterian College, when it occupies its promised site.

Since the writing of that article we have learned that this club will be at such a distance from the college that it can have no effect upon the Sabbath-keeping habits of the girls, even if it should bring with it the Sunday Golf.

Then there is another view to be taken. The gentlemen who control this club are among the choicest of our citizenship, and while their views of Sabbath-keeping may not agree with ours, we feel sure that if they find that any practices of theirs is harmful, they will give them up.

The distance between the club and the college, however, will remove any objection based on the effect of evil example. The friends of the college may rely upon President Caldwell to safeguard its interests and the welfare of the girls committed to him.

8, 1912.

# SPARE THE POOR TURKS, PIERRE LOTI'S APPEAL

Admits They Massacred Christians, but Asserts Other Nations Are Guilty.

NOT BARBARIANS, HE SAYS

Thoroughly Good, Brave, Loyal,  
Gentle and Solicitous  
for Poor.

*Special Cable Despatch to THE SUN.*

PARIS, Nov. 7.—Pierre Loti issues an eloquent appeal through the *Figaro* to Europe to spare the remaining Turks as the representatives of probity and bravery, as the last refuge of calm respect, sobriety and prayer. He admits that the Turks may have been guilty of massacres here and there, but he pleads extenuation. He asks;

"Did not the Italians commit massacres in Tripoli? Didn't Europe massacre in China, where I have seen towns innocent of Boxerism pillaged and the corpses of women, children and old men piled among the porcelain and lacquer?"

"The English committed massacres at Khartoum and Dinshawi in the Transvaal. The French smoked women and children to death in Algeria. Thousands of dead Servians and Bulgarians on the Thracian fields prove that the Turk can still fight, but it is certain that the old time heroes of Plevna and Greece, even of Tripoli, are not seen to-day.

"Let us admit that they were unprepared, that they did not have commanders, that they were unfed, and then recognize the degeneracy of our army is our fault, that the new deleterious Utopias imitated from us has contaminated them. Our alcoholic drinking is partly at fault, as some of the highest military officers have been responsible for the worst disasters while they were intoxicated."

The burden of Loti's article is a protest against considering the Turks as barbarians as he found that they were generally regarded in America. "I believe that no race exists," he says, "that is more thoroughly good, brave, loyal and gentle, except those trained in our schools, than the Turks. Nowhere like among the true Turks will such solicitude for the poor, the weak and the aged and children and veneration for mothers be found. If even a middle aged man is drinking in a cafe and his father arrives, the son arises, extinguishes his cigarette and humbly sits behind his father.

"The wandering dogs of Stamboul have proved the Turkish kindness. For centuries, until the municipality which consisted mostly of Armenians decreed the destruction of cats, there was never any trouble to get out of the way, knowing that passersby would avoid them. At Broussa there exists a stork hospital where wounded and aged birds are fed and bandaged and even supplied with wooden legs. I saw on my last visit an aged owl which was senilely decayed being attended to. Such things are infantile, but at least they prove how far the race is from barbarism."

LATEST NEWS CONCERNING  
the  
ARMENIAN AND SYRIAN  
SUFFERERS

April 5, 1916

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# The American Committee for Armenian and Syrian Relief

70 Fifth Avenue, New York

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More complete information may be had from Walter H. Mallory, Field Secretary, 70 Fifth Avenue, New York.

The Committee urges immediate attention to this pressing need, and asks that all contributions be sent to Mr. Charles R. Crane, Treasurer, 70 Fifth Avenue, New York.

BEWARE OF SOLICITORS

Since the issue of our last bulletin on the twenty-first of February the American Committee for Armenian and Syrian Relief has received reports from its agents showing that the total number of refugees who are in want exceeds the previous estimates. Certain obstacles to relief work which embarrassed the operations of the Committees in given districts have been removed and it is now possible to cable credit with the certainty that the relief will reach not merely the great centers but also many outlying districts recently inaccessible.

## I. Relief in the Russian Caucasus

The chief centers for relief in the Russian Caucasus are Tiflis, Erivan and Etchmiadzin. The staff of workers has been strengthened by the sending of Floyd O. Smith M. D. and William Cressy, M. D. to Tiflis under the joint auspices of the American Red Cross and our Committee. They sailed from New York early in March and the Committee is expecting daily to have news of their arrival on the field. Prior to their arrival, the conduct of the work has centered in a commission with headquarters in Tiflis. Its members are Dr. Samuel G. Wilson, Mr. F. Willoughby Smith, American Consul at Tiflis, Rev. Richard Hill, Rev. Frederick W. Macallum and Mr. George F. Gracey, all of whom have appointments under the American Red Cross. All these men speak two or three languages, including Turkish, Armenian and French, and are thoroughly competent to carry on the work of distribution. They will, of course, afford Doctors Smith and Cressy every possible facility for their work of medical relief.

The following extracts give vivid pictures of the work of the Committee in the Caucasus.

**Rev. S. G. Wilson, head of the Commission, writes from Erivan, in Transcaucasia, Dec. 29, 1915:**

"We have just returned from a tour of some of the Armenian villages where refugees are living, and are ready to report on their condition from personal observation. In this district or governorship of Erivan there are 105,000 Armenian refugees besides Nestorians and Yezidees. Of these 18,000 are in the town of Erivan; of these many are scattered in the homes of the people and others gathered in large buildings, orphanages, etc. We visited the barracks where 420 were living. Room after room was full; in some rooms 40, in some half the number. The lucky ones were those that had a plank platform

or board floor on which to sleep and sit. Many of them were in the kitchen and storerooms on the bare ground. Most of them had insufficient bedding and many of them scarcely any. Some were lying four under one coverlet, head to feet. One man told us how he sat and shivered in the night, till his teeth chattered. Another man stayed in bed in day time because he had no clothes. One room contained, among others, two Protestant families from Van; the fathers had both died lately of disease, the mother of one group was lying sick. Seven or eight was the number of each household lying in rags on hay and with scarcely enough cover for two people. The atmosphere of the rooms was foul in the extreme. These people were from the city of Van and had lived comfortably.

The condition in the villages is even worse. At Somaghar, 15 miles from here, we were taken about by the elder of the Protestant Church. Sad indeed were the sights that we saw. Some, too, indeed were comforting in a measure. This good man had taken into his household, already of sufficient size, two women refugees, who were clothed cleanly and neatly and fed as his own. Many of the Armenian villagers have taken in and cared for the destitute refugees. Others have given them the use of their spare rooms, bake houses, stables and barns. Fortunate are those who are in the bakehouses, for the heat in bread making is a free gift to them, albeit—mixed with smoke. Fortunate too, those who have the stables, for they have steam-heat from the oxen and buffaloes; for those in the other storerooms and outhouses have no stores or fires. These uplands of Armenia have a severe winter. The ground is now covered with snow. Ararat, with its two grand peaks is always in sight, and hut a few miles away. Cold winds from the Trans-Caucasus range blow over the plain. The sight of these multitudes with neither clothing for day nor bedding for night is a great draft on our



sympathies, which is intensified by their pitiful stories. We enter one bake house. One young man appeared among 15 women and children. They had been a prosperous patriarchal family of 36 persons—father—three sons and their wives and children. Of them 21 were killed including all the men except this young fellow who threw himself into the arms of a Kurd and was saved in some freak of mercy. This was a Protestant family from a village called Perkhus. We saw families of 13 and 16, mothers, daughters, brides, children with no man. We asked "where are your men?" "They were all killed," or "Of 70 men but one escaped," or "We were 100 men in the village, but 20 escaped." "There were 450 households in our village, but 20 or 30 men escaped," "Were the women taken away?" "Yes, our pretty girls were carried off." "How many?" "Four of mine." "We too were stripped naked." As to the rest of their sufferings and outrage they were silent.

We addressed the one surviving man and asked, "How are you here?" He replied, "I was off as a soldier in the Turkish army. I heard of the massacres. By byways in the mountains I returned to find our village destroyed, I escaped to Russia and found them." Another woman from Arjesh near Van said "All our men were collected from the bazaars, taken before the Government. After the dark, we heard the shots which killed them. We fled in the night."

In the village of Kurpaloo, with 300 houses there are 900 refugees. Of these 300 are from the first exodus January to April, 1915, and 600 of the second in July-August. The first were able to bring with them some of their property. Many of the men came safely. The second was the terrible flight, after the massacres. Of these 40,000 are said to have died of disease after reaching Russian territory. The condition of the later refugees is most heart-rending. Let me give a few glances at conditions in Kurpaloo. A woman surrounded by seven or eight persons, with scarcely a bed for all and rags as their clothes said "I escaped by throwing myself in the mud, a dead child lying over my head. There were 50 in our household. Nine women and boys were taken captive by the Kurds." In the stable the oxen and buffaloes were crowding up close. At the side a flock of sheep was huddled. The air was stifling. Three families of 18 persons were crowded in one end in a space so small that it seemed impossible for them to lie down. Some had improvised a couch in the manger. A hammock for a baby was stretched above on two posts. Of the 18 a blind youth was the only man. In a bake-

house were 27 persons, one youth, one very old man. Six men of their household had been taken as soldiers, the rest were massacred. Of the 600 refugees of the second exodus who are in this village, about 30 are men. Some are escaped soldiers who were in the army when the atrocities occurred. One had dragged himself out from under a mass of dead bodies.

Nor did all the women escape death. Women were wantonly slain; those with child ripped up with swords; the breasts of others cut off. Some threw themselves and children into the streams and from the precipices to escape outrage. One woman lately arrived who was captured some years ago by a Kurd. She had escaped now, after killing the Kurd, and brought her two children with her.

**Muanjik**—Also many refugees. As in all others great lack of clothing and specially of bedding. 22 persons in one room, two of them men. Mostly sleeping on the ground with bedding enough for one-fifth their number. In another room 10 persons, no men, 15 of this connection killed, girls carried away, one boy saved by hiding under skirt of mother; clothes in tatters, bedding lacking.

**Veri Ailauloo.** This village of 70 houses is sheltering 370 refugees, in wretched condition. Three families of 22 persons are in one bake-house, one side of which is filled with dried manure. Their village in Turkey had 70 men, one escaped alive; 4 girls and 3 brides carried off. Another hut contains four women and some children, the remnant of a family of 24. All the men of their village were killed. They are living in a wretched condition. Bread and water is the chief food of these refugees—for months past.

We are doing what we can to relieve this distress, supplementing the work of local and government committees. Ready made clothing in any large quantity is not to be found, nor blankets. Comforters we have purchased in small quantities. We are organizing some sewing circles in Tiflis where we succeeded in buying about 7,000 garments. They are hard to find, and transport is difficult when they are ready as the army has the first right to the cars.

I have not time to tell you of our reception by the Grand Duke Nicolas and his good wishes for the success and progress of our relief work, nor of our visit to the Catholics at Etchmiadzin and his warm thanks for the sympathy and help of the American people for his people in their distress. We were entertained by him over night. Governors, Bishops, and Press have all bid us God-speed.

Warm clothing and bedding will save many from sickness and death. The

pitiable condition of these wretched people should appeal strongly to our American people in their comfortable homes and in the enjoyment of ten thousand blessings.

The Council of the Supreme Patriarch and Katholikos of all Armenians writes to the American Committee for Armenian and Syrian Relief from Etchmiadzin, the Armenian Canterbury, on January 1, 1916 (new style). From this letter, published in translation in the "New Armenia," March 1, 1916, we quote the following passages:

"At their second retirement from Van in July, the Armenian residents were bereft of all their possessions—houses, agricultural implements, and domestic animals—at the same time having their homes burned up. In the literal sense of the word 100,000 to 120,000 Armenians arrived at Etchmiadzin stripped even of their outer garments. 35,000 to 40,000 of them were accommodated in Etchmiadzin. Through the Central Relief Committee funds were secured by which orphanages, medical dispensaries, and hospitals were erected. The need was exceedingly great. Day by day new groups of refugees kept arriving in a more serious and heartbreaking condition. Similarly at several other places we erected similar institutions by the help of other auxiliary relief bodies. Because the flight occurred under unexpected conditions the numbers of the sick and exhausted were exceedingly great, and in spite of all our manifold efforts the Relief Committee could not meet the very urgent demand of the time, and as a result of this the number of the dead was very large because of the contagious diseases raging among the refugees in Etchmiadzin and the country round about. In Etchmiadzin alone 11,000 people died, and in the country round about it about 40,000 people died. Through the means that the local committee used the disease was gradually checked. The Patriarch of all Armenians put all the buildings at the disposal of this committee to be used as lodgings and hospitals. He even granted his own large house of more than fifty rooms to serve as a hospital. From 5,000 to 6,000 orphans and exhausted and worn-out people found refuge in the orphanages. They were like skeletons in human form. Through our care today they are safe and sound in Etchmiadzin, Dipghis, Baku, Erivan, Gharakilisa, and Ashdarak. We hope that they are destined to be the nucleus of the future Armenian nation.

"Among these generous gifts the American contribution was greatly appreciated; though they were a foreign nation, they were bound close to us by

Christian love and compassion. In this matter it is not the material contribution merely that we Armenians appreciate, but more than that it is the humane and sympathizing spirit of Americans. Thus Americans have been the friends of humanity to whom many nations in their critical and destitute hours have stretched their hands for relief and needed aid.

"Our Central Relief Committee has to perform many and various duties. Because of the winter now setting in, it has to provide comfortable lodgings, fuel, clothing and a great deal of food. More than that they are in need of new hospitals in order to check the various kinds of contagious diseases; also they need a number of orphanages for the orphans that keep coming in, and for them the Committee needs schools; and for the grown people, industrial employment."

The following letter was written to Professor Dutton by Dr. Samuel G. Wilson, head of our Commission at Tiflis, dated January 11, 1916:

"We were made glad yesterday by the telegram announcing the grant of \$50,000 additional from the Committee. We immediately proceeded to make new purchases of clothing and are contracting for larger supplies which cannot be purchased ready made. I will return in a few days to Erivan to push the distribution, while Mr. Hill will remain here to urge on the preparations and to forward the goods.

"We have an energetic and sympathetic associate in the Consul, Mr. Smith. Most fortunately the winter is passing mildly in these parts, so that the refugees have not the ordinary severity of the Trans-Caucasus climate to endure. Should the weather turn cold as usual, it will increase the suffering and lead to much sickness.

"We called on Mar Shimun, the Patriarch of the Nestorians, who was here on a visit. For some time he has been a refugee in Salmas, Persia, from Turkey. He expressed his gratitude and appreciation of the aid and sympathy showed by Americans for his people now, as well as by their schools, hospitals, press and other good things in the past."

An extract from another letter of Dr. Wilson's dated January 14, 1916 says:

"We have been busily engaged making contracts for clothing and bedding since we got the telegram granting the \$50,000. Today I go to Erivan where I will continue distribution. That district has by count 100,716 refugees (Armenians) besides Nestorians and Yezidees. They are listed for bread allowance. We hope to protect from cold and sickness some thousands of them by our funds. Tens

of thousands are without bedding and clothing except rags.

"Mr. Macallum will arrive to-morrow. He will probably follow me to Erivan."

Dr. Wilson writes again, February 4, 1916 from Erivan:

"The work of the Committee is going forward with regularity. The coming of Dr. Macallum and Mr. Gracey made a fine addition to our working force. They are now in the villages in the mountain region of Lake Gokhcha, distributing clothing—which reaches them partly from this point, and partly from Tiflis, where Mr. Hill is purchasing, and Mr. Smith is aiding the work of the Committee in many ways.

"Here the sub-committee have done a good work and I am carrying out their plan on the plain to the west of here. They have been and are preparing garments and bedding here and at Sanaghar and we will fill the needs of the refugees in the villages of which they have taken the census. The rest of our goods will be distributed in the Lake Gokhcha region. It is colder and therefore calls for more attention to keep the refugees from acute suffering. Fortunately snow has not yet blocked the roads and distribution is easily possible. The Committee has decided to add soap, tea and sugar also to its articles for distribution. You understand that the bread allowance from the (Russian) Government barely allows enough bread to sustain health and affords nothing else. We are giving something extra to invalids or convalescents. The Government appropriated another million and a half rubles at the beginning of the year for the refugees in the Caucasus. Both Government and Committees have been active lately in distributing bedding and clothing. Soon they will have covered the districts, possibly as soon as we have finished the district assigned to us. Lately a large consignment of clothing, old and new, from America reached Etchmiadzin for distribution. Thus the work though tardily is being accomplished. We are doing something also to meet special cases of need, and setting some artisans to earn their living. The latest statistics show the refugees to be 234,400, of whom 182,800 are in the Caucasus, 12,100 in the conquered districts of Turkey and

39,500 in the conquered parts of (the province of) Azerbaijan, Persia."

Mr. F. Willoughby Smith, American Consul at Tiflis, writes:

"Dr. Wilson is in charge of relief work in the city of Erivan. Dr. Macallum and Mr. Gracey are distributing relief among the villages north of Dilijan and expect to proceed next to the mountain villages of Novo-Bajazat. Their task is a very difficult and trying one. They are being rapidly supplied by shipments collected together by Mr. Hill. Practically all the supplies were bought or contracted for at Tiflis. The original contracts were made by Dr. Wilson and Mr. Hill and are now being followed out by others on the same lines and conditions.

"I have to congratulate you on sending out Dr. Wilson. His services as a buyer, not to mention many other points, have been incalculable. Thanks to him and Mr. Hill purchases have been made in many cases at prices far below those paid by other organizations and the goods obtained were of better quality. You certainly are doing a great work."

The American Committee has also received the following cablegram from Consul Smith, dated March 20th:

"Referring my letter February 23rd." (Not yet received.) "Committee undertaking repatriation refugees. Wilson and Hill leaving for Van. Macallum and Gracey following on completion distribution here. Number refugees returning to their homes increasing. Governor Van urges immediate provision of cattle, grain, implements, to start cultivation, which would provide for coming of returning thousands. Work must be undertaken on large scale. Immediate requirements hundred thousand dollars."

These communications show that the Russian Government is taking the lead in returning great numbers of the Armenians to their homes, many of which are in the formerly Turkish province of Van. Plans are being made to have them raise crops so that they will have food for themselves and for the multitudes who will return in the wake of these agricultural pioneers. But in the months that must elapse before the harvest they will be dependent on continued relief.

## II. Conditions in Turkey

Direct news of the Armenian situation in the Turkish Empire is not easy to secure. The following items show that assistance is very much needed and that it is possible to send it today in a way that was impossible last autumn. Four

reports of relief agents working in concentration camps in Turkey in December, 1915 have been printed in a pamphlet issued by our Committee entitled, "The Deportation of the Armenians Described From Day to Day." These de-

dict the sufferings of the exiles from rain and cold, and the terrible mortality from disease. The closing paragraph of the report of December 13th is as follows:

"There is still much work to do on the route to R-S and it seems to me we ought not to give up the work among the distressed as long as anybody of them is left in this place because they would certainly die of starvation."

According to a Washington dispatch printed in the "New York Tribune" of February 19, 1916, the United States Government sent on February 18th a formal protest to Turkey against the continued atrocities on the Armenians. Concerning this protest the Committee has no information other than the newspaper dispatch.

On the first of March information reached this country that the Turkish Minister of Foreign Affairs has emphatically asserted that "All deportation of the Armenians had ceased and that no more would take place, and that Protestant and Catholic Armenians who have been deported would be allowed to return to their homes." In Constantinople it was reported that some amelioration of the Armenian deportation was evident and that Armenian relief was now being distributed among the Armenians without local interference.

On the 17th of March information reached the State Department from the Chargé d' Affaires at Constantinople relative to additional funds for Armenian relief. A paraphrase of the dispatch is as follows:

"The American Consul at Aleppo reports that half a million Armenian refugees are now in the districts of Damascus, Zor and Aleppo. All of these are within reach of the relief committees at Damascus and Aleppo. All relief committees strongly urge larger remittances. Peet declares that the relief already received has worked wonders, and if properly continued, will help save a Christian nation from extermination. According to his information there are three hundred thousand refugees in Turkey who need help besides the half million referred to. Present sums are inadequate to bring these people through the winter, and one million dollars can be very profitably employed." Mr. Peet is the business agent and treasurer of the four Turkey missions of the American Board of Commissioners for Foreign Missions, with headquarters at Constantinople.

The dispatch shows that the number of survivors is greater than has been

stated in former estimates, which varied between three hundred and five hundred thousand. Now it is cabled that there are five hundred thousand in the districts of Damascus, Zor and Aleppo alone. The total number of Armenian refugees in Turkey who need help is at least 800,000. As there are 800,000 refugees today in Turkey and, as reported above, 182,800 in the Caucasus and 12,100 in districts of Turkey conquered by the Russians, at least one million Armenians are still alive. If the figures in the dispatch do not include the 150,000 Armenians who have not yet been deported from Constantinople and the Armenian population still in Smyrna, we can, perhaps, estimate the number of survivors today at between 1,150,000 and 1,200,000.

At the outbreak of the war the total Armenian population in Turkey was estimated at between 1,600,000 and 2,000,000. Various members of the Committee have assessed the deaths caused by massacre and deportation at from 800,000 to 1,000,000. The latter figure is undoubtedly too large. These estimates may now be revised so that the number of deaths will probably range between 450,000 (or 600,000) and 800,000; depending on which figures one adopts for the Armenian population of Turkey before the war.

Though the situation from the point of view of human life is not quite so black as it seemed, the increased estimates of the number of survivors throw all the greater burden on the facilities for relief.

### Ambassador Morgenthau

On the 22nd of February Ambassador Morgenthau arrived at New York on his furlough. He has told to members of the Committee of the great need in Turkey and has authorized the publication of the following letter:

"I again want to urge upon your Committee the great necessity of their securing additional funds to enable us to render further assistance to the Armenian sufferers.

"If you could only bring home to the public the large amount of good done by the expenditure of the funds already sent us and the number of people that we were able to save from dire distress, I feel convinced that there would be a generous and prompt response.

"On behalf of the Armenian sufferers, as well as the Missionaries and Consuls who have distributed the funds, I want to heartily thank the Committee for their untiring efforts and ready compliance with my past requests."



### III. News from Persia

Relief work in Persia centers in the cities of Urumia, Salmas and Tabriz. The racial elements who needed help were chiefly Nestorian Christians. Hundreds of years ago the Nestorians lived in Syria and their language is Syriac, but since the 13th century they have lived in several groups near the boundary of Turkey and Persia.

In the mountains of Kurdistan between Van and Urumia there were, perhaps, 50,000 of them. Of these fifteen to twenty thousand survivors, including Mar Shimun, the Nestorian Patriarch, found an asylum on the plains of Salmas, Persia, in October, 1915. Of the perhaps 30,000 more Nestorians living in the valley of the Tigris near Mosul and northwest of that city no tidings have as yet come. The third Nestorian group consisting of about 30,000 of the residents of Urumia in Persia suffered terribly during the Turkish occupation of that city from January to June, 1915, as thrillingly described in "*The War Journal of a Missionary in Persia*," edited by Mary Schaufier Platt (published by the Board of Foreign Missions of the Presbyterian Church in the U. S. A.; 156 Fifth Ave., New York). When the Russian army returned to Urumia in June, the refugees were allowed to leave the mission premises. Of their subsequent adventures the following report gives a convincing picture:

#### 1. Report of Relief Distribution on Urumia Plain. June 1—December 31, 1916

At the beginning of June, 1915, when the people emerged from our premises emaciated from sickness and malnutrition and crushed by the blow that had fallen upon them, they were confronted by a seemingly hopeless situation. Practically all of their household furnishings and food supplies had been plundered; the same was true of their domestic animals on which they depended in large measure for their subsistence; their houses were without any doors and windows and probably a full third of them had been demolished. They were in terror about going back to their villages; they feared their Moslem neighbors who had despoiled them of their property, outraged their wives and daughters, and killed many of their relatives; they feared too lest the Russian troops might again withdraw and leave them to the mercy of their enemies; and they were anxious lest the missionaries who had sheltered them for the previous months, might forget them when they were out of sight. Every-

thing tended to make them cling to our Mission compounds or their vicinity. To permit them to do this was of course out of the question. Our efforts, however, to scatter them to their village homes formed one of the most pitiful phases of our relief work. The people had to go; but as long as they received their bread from our yards they would not; and so we had no choice but to cut off the food supply, after giving each family sufficient flour to support them a week. At the same time with the help of the newly arrived Russian Consul pressure was brought to bear upon the landlords of the Christian villages to support their tenants until harvest. Some of these could not, because they themselves had been plundered; others would not, in spite of Consular pressure; and others promised to give the needed assistance, but delayed it from day to day with all the ingenuity of excuse for which the Orient is notorious. The result was that our yards were thronged daily with hundreds of people clamoring for food. To give way would have nullified all our efforts to get the people on their own feet; and only when it was absolutely clear that nothing could be gotten from the landlords of any one village did we assume any degree of support for the people of the village. Little by little progress was made, and although the villagers were wretchedly miserable, the approaching harvest made subsistence by their own effort possible, and virtually all food distribution ceased for a period of three months.

There was another form of relief however, that was imperative. In the vast majority of villages there was not a spade to use in repairing their houses, in ridding their vineyards of weeds or in burying their dead, and there was not a scythe or sickle with which to reap their harvest. The best and surest way to help the people was to give them these implements, and so for upward of a month we virtually subsidized all the blacksmiths of the city, in our endeavor to get these instruments in time for the harvest. When we closed this department of our relief work, we had distributed 2,661 scythes and sickles and 1,129 spades at a cost of 18,909.90 kran. (The exchange value of a silver kran is approximately 83½ cents.)

By the beginning of August the situation was considerably more hopeful. The people with Consular help had succeeded in collecting a good deal of their plundered property, including bedding, household utensils and a few cattle; the harvest was good although the acreage was below the average, and the promise of the vineyards was excellent. Then

fell another blow, what seemed an inexplicable Providence. Events in another section of the war, necessitated orders for a sudden withdrawal of the Russian troops, and the evacuation was actually carried out with the exception of a small force which remained with the Consul on the hills outside of the city. With the going of their protectors the whole Christian population of the plain, with the exception of some 200 sick and aged who again took refuge in the Mission yards, fled, some only to the northern edge of the plain, but many to Salmas and Khoi and even Julfa. Fortunately it was summer time; but even so the misery was intense, and cholera and want and hardship claimed many victims in those few weeks. Worse still much that the people had reclaimed of their stolen property and gathered from their fields was taken once more by their Moslem neighbors; and so after nearly a month of miserable hardship and uncertainty, the poor Syrians and Armenians returned to their twice plundered homes. Very little relief, however, was given during the next few weeks; for from the fields and vineyards much still could be secured in the way of food.

At this time we calculated that about 10,000 to 15,000 of the Christian inhabitants would have to be supposed during the winter months, and we were making our plans accordingly, when a new and overwhelming burden descended upon us. For months the Syrians of Kurdistan had been holding their own in their mountain fastnesses, hoping for succor from the Russians. When this failed and their enemies increased on every hand they had to flee, many many perishing in the attempt. Some 30,000 of them arrived at last in Salmas and neighborhood in almost absolute destitution. A few succeeded in bringing a part of their sheep but most came with nothing, half naked and without any means of livelihood. This army of wretchedness was halted by the authorities on the plain of Salmas and on the hills surrounding it, until their location should be determined upon. Mr. McDowell of our Relief Committee who has had years of experience among these people, left at once for Salmas, and grappled with the serious problem of their immediate relief. But for the assistance given by our Committee there hundreds of them would have perished from hunger. As it was cholera, typhoid and pneumonia did their worst among a people wasted by hardship, unprotected from the cold and without shelter. Shortly the streams of suffering humanity began to pour across the pass that separates the Salmas from the Urumia plain, and to scatter themselves in the villages of this section. A few weeks before we had been wondering how the

inhabitants of the plain would find shelter for themselves in their half ruined villages; but from the accompanying statistical report it will be seen that they have made room for nearly 16,000 refugees from other districts. For example the village of Geogtapa has doubled its population having received as many of these guests as it had inhabitants of its own.

About the middle of October we began to take steps in preparation for our winter relief work. The first thing was to buy up all supplies of wheat that we could secure while the price was low—the lowest in years—for the purchasers were few, and the owners anxious to turn their crops into cash before any more untoward events might transpire. The wheat thus secured was stored in different parts of the plain, accessible as distributing centers. The doing of this required quite a force of reliable men who could act as wheat buyers and weighers.

The next step was to get accurate lists of the actually destitute in every village. This was no easy task, for many felt themselves entitled to assistance, who were not wholly destitute, and to discover who were really in want, among the hundreds of poverty stricken plundered inhabitants of each village required both tact and firmness. The task was made doubly hard by the constant stream of new arrivals from Salmas. On the basis of these lists tickets were issued for bedding and for food—the two most crying needs.

For bedding it was decided to issue large wool quilts large enough to cover several persons. These we found could be made for three or three and a half toman (\$3.26) per quilt. Under the efficient direction of Miss Lewis and later of Miss Lamme a quilt factory was started, which in time employed over a hundred needy women in carding wool and sewing the quilts. This factory in its three months existence consumed over 84,000 yards of calico, 35,000 pounds of wool, and some 1,500 pounds of cotton, and expended over 18,000 toman; it taxed the resources of the dry goods merchants to supply our demand and it quite exhausted the wool supplies of the city. Our plan was to give only one quilt to four persons, families of over four to receive two or more according to the number of members, but after the issue of tickets we found that we could not possibly supply the need, and so regretfully we had to limit our giving to one quilt to a family. The inadequacy of this relief was seen when we began to distribute to the families of mountaineers; for with them all the brothers and their wives and children from one family, and it was not uncommon to have families of over 20, one as

high as 35. But in spite of their inadequacy, the 5510 quilts issued have saved the lives of many, for literally thousands were facing the rigors of winter without any bedding whatever.

Our wheat distribution too had to be of the most economical nature. We issued what was supposed to be a two months' supply at one time, giving a Russian pood and a half per capita for this period, that is about 50 pounds. To the widows and orphans and to the new comers from the mountains we gave flour instead of wheat. The actual cost of this assistance in food at current prices being two and a half shahis per day to a person, or about one cent and a quarter. But even with this small gratuity, the total amount given of wheat and flour was 4,000 poods or about 140,000 pounds, costing about the same as the quilts, that is about 18,000 toman.

With these small gifts to individuals amounting in the aggregate to large figures, and with the similar work that has been done in Salmas and Khoi, and even for the district of Albak our funds have been exhausted, and we are waiting now what the generosity of America will do about it. Had it not been for this generosity many would have died of hunger and cold the last two months, for aside from what our Committee has done very little has reached the people from any other source. We are grateful indeed to acknowledge the receipt of considerable sums from his Lordship, the Archbishop of Canterbury for the Syrian refugees from the mountains, but still the largest part has come and must come from America. We shall have to look to our friends in America for their continued aid, if this unfortunate people, the victims of Mohammedan hate, are to be kept this winter and established in their homes once more.

## 2. Extracts from Letters from Urumia, Persia, Written in January, 1916

"Conditions here are terrible. Moslem villages by the score have been abandoned and the people crowded in the city. Many of the villages have been plundered. The Sunni villages of Dole and Barenduz have been wiped out after massacre and plunder. Naban Sunnis are now being fed by us in the Sunni Mosque. They say the Armenians did it, but an investigation is supposed to be in progress to find out the facts. I am weary of trying to do anything under existing conditions."

"I came to Salmas two months ago in order to help here, especially in quilt making. Mr. McDowell had come several weeks previously and Mr. and Mrs. Pittman came the same time I did. We have given out in Salmas, Khoi and Al-

buk, among refugees nearly four thousand quilts, the last few hundred are being distributed this week. Mr. McDowell gave out wheat for several weeks, but has had to stop for lack of funds. The Russians began distributing funds, apparently not systematically, then stopped. This week I hear they are giving again."

"We are giving a little flannel for underwear, from funds sent to us individually; but all that we have done is but a drop in the ocean, the need is so great. The men are fairly well clothed, but hundreds perhaps thousands of women are almost naked, and undoubtedly many will die from exposure and hunger, even at the best."

"Today is a wet, shivery, snowy day, the first wintry day we've had, and in every one of the score or more of villages round about us are thousands of shivering, naked children huddled close together in dark, airless cellars, in stables, in partly enclosed halcony-like places, grateful for a scrap of dry bread. Hundreds are still lying sick with this same dry bread as their only nourishment, and these miserable holes as their only homes; until we who have seen so much of it all thru this awful year have almost ceased to feel even a pang at the sight of the long rows of graves in the village cemeteries. Personally, I feel it a cause of thanksgiving that there are several thousands less of children than there were last New Year to suffer the miseries of hunger, cold, sickness and exile."

A letter from the Rev. H. A. Muller, dated January 24, 1916, states that over 800 Moslem refugees in the villages were being helped out of relief funds. The number of such refugees was increasing.

The report of the Persian Relief Commission, which represents us in Urumia and elsewhere, gives the following statistics of refugees assisted between November 1 and December 31, 1915. The great majority received both food and bedding.

Refugees from Turkey	11,892
Refugees from Persian Border Districts	4,397
Destitute inhabitants of Urumia Plain	13,723

Total receiving relief in plain of Urumia 29,512

The number of refugees from Turkey, living in other districts, helped by the Persian Commission is approximately as follows:

From Salmas	12,000
From Khoi	3,500
From Albak	6,000
Armenians in Salmas	9,000

Total in other Persian districts 30,500

Grand total of persons assisted in Persia, November-December, 1915. 60,012

## IV. Summary of Previous Bulletins

The American Committee for Armenian and Syrian Relief has published three bulletins before this one. The first, headed Report of Committee on Armenian Atrocities, consisted of twelve galleys released for publication in the newspapers on the 4th of October, 1915. It announces incredibly severe treatment of the Armenians in Zeitoun and Marash in April, and the widespread deportations in Asia Minor in July, 1915. Other detailed narratives tell of massacres on an extensive scale and describe the heart-breaking fate of the women and children who were forced to travel on foot from their highland homes to the torrid districts of Mesopotamia. Other letters tell of the sufferings of exiles through insufficient food and clothing and call for relief on an unprecedented scale.

The second bulletin, entitled "Latest

News" was issued January 26, 1916, deals with the relief work as reported chiefly by cables and letters from Persia and the Caucasus. There is appended a long and significant account of the exile of the Armenian inhabitants of an unnamed Turkish town. The third bulletin, dated February 21, 1916, continues the news of relief.

The Committee has also other free literature for distribution including circulars, posters and a pamphlet entitled, "The Deportation of the Armenians Described from Day to Day by a Kind Woman, Somewhere in Turkey."

There is in preparation a comprehensive booklet describing the origin and course of the massacres and deportation of 1915, and giving a summary of the relief work.

## V. Financial Statement

Ambassador Morgenthau estimates the sum necessary to be raised in America for the relief and rehabilitation of the Armenians at five million dollars. As is evident from the financial statement submitted herewith, it is necessary to make renewed and persistent effort to save from extinction the survivors of the deportation.

TREASURER'S REPORT, MARCH 20, 1916	
Total receipts from Subscriptions	\$433,141.35
Relief rendered to date:	
Constantinople	\$190,000
Constantinople (Armenian Patriarch)	10,000
Cairo	6,374
Tiflis	133,200
Tiflis Medical Supplies	325
Tiflis Medical Supplies	922.96
Persia	75,000
Special Relief	210
	<hr/>
	421,531.96
Balance to be appropriated	\$ 11,609.39

The expenses of the campaign in America are not included in the above summary, as they are borne by members of the American Committee, so that one hundred cents of every dollar contributed by the public may be transferred by cable.

If you want to secure speakers or hints on organizing campaigns write to Walter H. Mallory, Field Secretary, 70 Fifth Avenue, New York. He can also supply free literature including comprehensive pamphlets, news bulletins, circulars and posters. Write to him today!

Everybody must help. All contributions should be sent to Charles R. Crane, Treasurer, 70 Fifth Avenue, New York.

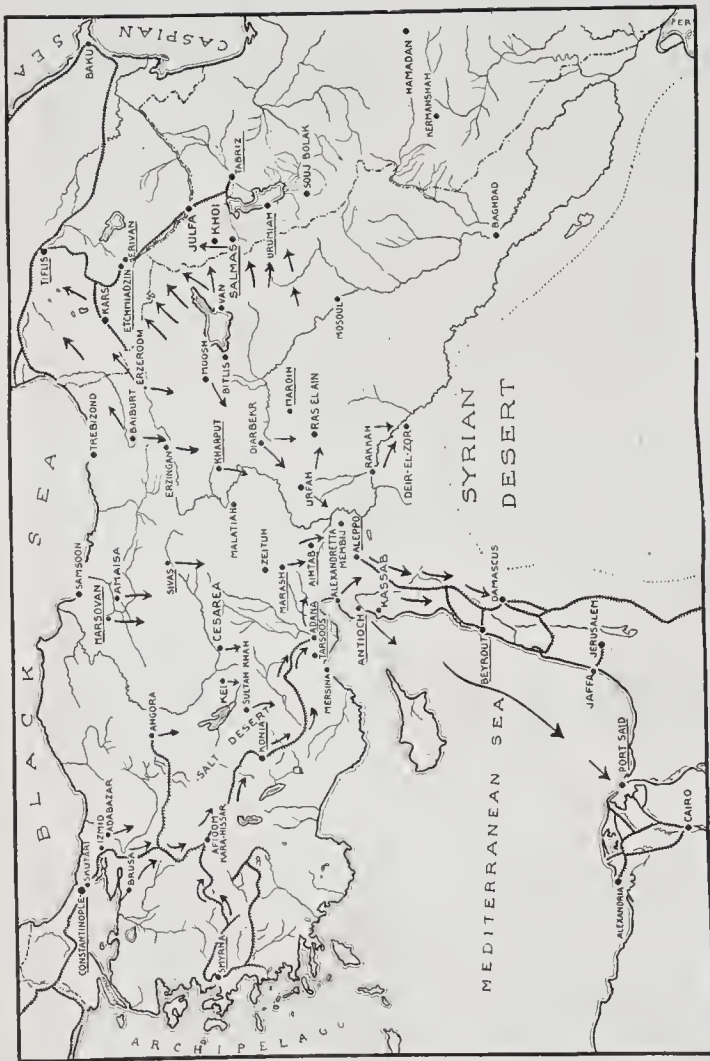
### *What your gifts will do :*

In Persia—\$5.00 will keep 400 people alive a day or 13 people a month.

In Turkey—\$5.00 will keep 83 people alive a day or 3 people a month.

**HOW MANY LIVES ARE YOU WILLING TO SAVE?**





**DEPORTATION AND RELIEF 1915-1916.**

The arrows show the direction of deportation. The chief centers of relief work are Antioch, Aleppo, Damascus, and Jaffa.

LATEST NEWS CONCERNING  
the  
ARMENIAN AND SYRIAN  
SUFFERERS

May 24, 1916

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Since the appearance of the last Bulletin on the fifth of April the American Committee for Armenian and Syrian Relief has received reports from its representatives in Turkey that hundreds of refugees in the Aleppo district are dying every day of starvation, and that many of the survivors have been forced to eat grass. To meet this desperate emergency, and to aid the Armenians to get their own living from the soil, the Committee is now engaged in a nation-wide campaign. With the co-operation of Ambassador Morgenthau, and in alliance with the Secretaries of the Laymen's Missionary Movement it is making every effort to give the full facts to the only nation that is now in position to render prompt and adequate assistance.

## I. Winter in The Russian Caucasus

Hundreds of thousands of Armenians had to retreat into the Russian province of Transcaucasia when the Russian army evacuated the region of Van during July, 1915. Even before the Russians had penetrated so far into Turkey as Van the Armenian colony of that place had endured a twenty-eight day siege by Turkish troops, and fifty-five thousand had been massacred throughout that province. From this siege the Russian advance freed them, but after two months the Turks once more pushed forward, and the invading Russians were forced to retire, taking all the surviving Christians with them. While passing through the mountain defiles many were wounded by bands of Turks who attacked them, and all lost their possessions. So the throngs that poured down on Erivan, Kars, and Tiflis were not only homeless but starving and sick. For months the refugee waves continued to surge into the Caucasus. "Total Armenian refugees in the Caucasus, one hundred and seventy thousand," telegraphed the American consul at Tiflis, on Dec. 10, 1915. On the 4th of February, 1916, Dr. S. G. Wilson wrote from Erivan that there were 182,800 refugees in the Caucasus and 12,100 in the conquered districts of Turkey.

The chief centers for relief in the Russian Caucasus are Tiflis, Erivan and Etchmiadzin, towns of Russian Armenia taken from the Persians or from the Turks in or prior to 1878. At the headquarters in Tiflis there centres an American Commission to which belong Dr. Samuel G. Wilson, Mr. F. Willoughby Smith, American Consul

at Tiflis, Rev. Richard Hill, Rev. Frederick W. Macallum, and Mr. George F. Gracey, all of whom have their appointments under the American Red Cross. This staff has been strengthened by the sending of Floyd O. Smith, M. D., and William Cressy, M. D., to Tiflis. These two physicians sailed from New York early in March, and Dr. Cressy arrived in Tiflis about the first of May.

The American Commission has reported that it is in cordial co-operation with the other agencies at work among the multitudes of refugees. These include relief officially undertaken by the Russian Government, and by various Russian Committees, also extensive charities conducted under the supervision of the Patriarch of the Armenians in Russia. The Council of this prelate, the Supreme Patriarch and Katholikos of all Armenians, writes to the American Committee for Armenian and Syrian Relief from Etchmiadzin, the Armenian Canterbury, on January 1, 1916 (new style). From this letter, published in translation in the "New Armenia," March 1, 1916, we quote the following passages:

"At their second retirement from Van in July, the Armenian residents were bereft of all their possessions—houses, agricultural implements, and domestic animals—at the same time having their homes burned up. In the literal sense of the word 100,000 to 120,000 Armenians arrived at Etchmiadzin stripped even of their outer garments. 35,000 to 40,000 of them were accommodated in Etchmiadzin.



"In Etchmiadzin alone 11,000 people died, and in the country round about it about 40,000 people died. Through the means that the local committee used the disease was gradually checked.

"From 5,000 to 6,000 orphans and exhausted and worn-out people found refuge in the orphanages. They were like skeletons in human form. Through our care today they are safe and sound in Etchmiadzin, Dipghis, Baku, Erivan, Gharakilisa, and Ashtarak. We hope that they are destined to be the nucleus of the future Armenian nation."

From the Commission at Tiflis comes this report of relief work, dated Feb. 11, 1916:

"General Tamachef, chief of the Government Relief Committee in Transcaucasia, advised us that the greatest need among the refugees was for clothing and bedding. We accepted this suggestion which was altogether the most feasible for us. As neither our funds nor our organization was equal to covering the 23,000 square versts of Erivan Government, arrangements were made to concentrate our efforts for the most part on the districts of Novo Bayazid and Gagakh. These districts lie in the midst of the mountains, surrounding the beautiful Lake Gokhcha or Sevanga, itself 6,240 feet above sea-level. The need of the 20,000 refugees, there exposed to severe winter, appealed to the Committee, though the climate made their task more difficult. The fact that the villages lie from three to five days pull from the railroad either from Erivan or from Akstafa, near Tiflis, added to the difficulty. But furgeons—wagons somewhat like the old prairie-schooner—which carry about two tons, have the advantage of using the splendid military macadam roads which served Russia before railroads were spread over the Caucasus. These roads are familiar to the Persian missionaries for many of them have gone to and fro on them, making speed by relays of post horses. The same mode of conveyance helps the distributors from point to point.

"The condition of the refugees in the mountains, as voiced in reports and

the press, called loudly for help. I quote a few items.

"They are located in broken down houses, damp sheds, stalls and stables, where sickness is unavoidable for them, where the famished family lies upon the cold, damp earth, without any heat whatever. If this condition continues, half the refugees will die.'

"Everywhere comes the cry of cold and hungry people, mostly women and children. Stoves, you may say, there are none. All are half naked. Mothers in despair have put aside their babies, unwilling to look upon their pale, livid limbs. Tears have dried from their eyes and words of complaint been silenced from their lips.

"In Gazakh the condition of the refugees is lacking in every good thing. There is no organization. Of 4,500, Armenians are 3,145; the rest are Nestorians who are sheltered in German and Russian villages. Conditions render one inconsolable. There are no stoves. Warm clothes or beds with few exceptions do not exist.' "Flour and wood money come irregularly.'

"Men and women from prosperous, comfortable homes have been reduced to dire poverty. They have been sleeping for months on the bare ground and shivering through the long nights. One man said to me, "I have not known what the smell of fire is this winter." Their endurance of cold is remarkable.

"Their task assigned, the Committee set to work immediately on the receipt of the telegram telling of the grant of funds and purchased in the market and made contracts for quick delivery of clothing and bedding. Mattresses and pillow slips by ten thousands were ordered which are to be filled with hay or straw. Clothing for all ages was prepared, not forgetting the little children who outnumber them all though 3,000 to 4,000 orphans are cared for in institutions which have been opened for them. The women exceed the men to the number of 19,000.

"Through the efforts of Consul Willoughby Smith the difficulties of transportation was overcome, the Government cordially granting freight-cars, though the demands of the army trans-

THE MARCH OF THE MARTYRS  
SUGGESTED BY THE PREPAREDNESS PARADE  
CHARLES V. VICKREY

NEW YORK. MAY 13TH. 1916

I am sitting at my office window on the ninth floor of the Metropolitan building, New York, overlooking Fifth Avenue and Madison Square. It is seven o'clock on Saturday evening. The preparedness parade is passing. It has been passing the reviewing stand in front of my window since early morning. It will continue passing until the city falls asleep late tonight—a continuous stream of humanity, twenty abreast. The sound of patriotic airs has been unceasing since eight o'clock. Scores, hundreds of brass bands, thousands, tens of thousands of marchers. One can not even count them without recourse to the multiplication table. Life—treasure—ineestimable wealth—loved ones are passing.

THE MARCH TO DEATH

A rifle shot rings out—no it doesn't, but suppose it does—a man drops dead. It is somebody's friend and brother. Within a few hours the city, the state and the nation know it and are horrified by the murder.

Yet if every man and woman in that long procession were shot dead in his tracks the moment he passed the reviewing stand, shots ringing faster than the ear could distinguish them, men falling faster than their bodies could possibly be removed from before the ever on-coming multitude and if the merciless slaughter were kept up from early morning until late at night, every hour, minute and second of the day and evening—and if it were resumed again tomorrow morning and kept up during the church services and throughout the Sabbath day until the churches are again emptied in the evening and if, insatiable, the slaughter began again with Monday's rising sun, continuing relentlessly throughout the day into the night—the imagination cannot carry the load—all this would not equal the sacrifice of innocent non-combatant life, from massacre alone, during the past twelve months in Armenia.

That awful waste of life, however, is but the beginning of the tragedy.

#### THE DOUBLE DEATH OF THE WOMEN AND CHILDREN

Again let the procession start, this time composed of widows and orphans who loved their husbands and fathers as we love ours; widows and children left not only comfortless, but penniless—driven from their homes, robbed of their personal possessions, frequently stripped of their clothing, lacking food—let this second division of the procession begin on Tuesday morning, again walking twenty abreast and as rapidly as their enfeebled, ill nourished bodies will permit—all day Tuesday they march past the reviewing stand, and all day Wednesday and Thursday and Friday—and a second Saturday and all day Sunday of the second week the weary march continues, no person passing twice. The prosperous



occupants of the reviewing stand would faint from exhaustion and hunger before this multitude could possibly pass. And yet a full nine days of the most rapid marching practicable would not be sufficient for the passing of the number of our fellowmen who, we are told on good authority, have been sacrificed to the sword, famine, pestilence, outrage and deportation in Western Asia.

### THE CRY FOR SUCCOR

Thousands, even hundreds of thousands are gone beyond our power to help, but a multitude yet remains; at present banished from their lands and homes, huddled in refugee camps, absolutely dependent for food and shelter upon the bounty and charity of their fellow Christians in other lands.

By a turn in the fortunes of war, a considerable portion of their land has now been wrenched from the possession of their persecutors. They may now return to the site of their former homes, but houses have been pillaged, lands are barren, they require grain both for daily bread and for seed with which to replant the fields. Grain and implements can be purchased at neighboring ports. Money cabled at once will enable our missionaries and United States Consuls to supply them with grain in time to plant this year's crop and to secure a harvest next autumn.

### HOW TO HELP

The American Committee for Armenian and Syrian Relief is organized to solicit and forward funds for this purpose. Individual members of the committee pay all expense of transmission, thus allowing the forwarding of one-hundred cents of every dollar direct to the work for which it is contributed.

Checks may be made payable to Charles R. Crane, 70 Fifth Avenue, New York City. Additional information will gladly be sent upon request of the Committee at the above address.

“Whatsoever ye would that men should do unto you do ye even so to them.”

“Pure religion and undefiled before God and the father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world.”

“Whoso hath this world’s goods, and seeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him.”

“Freely ye have received freely give.”

“Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me.”

port are enormous. We have the benefit of the work of the Government and Armenian Committees who have listed and classified the refugees. We are acting in co-operation with but independently of them and with their cordial goodwill. The work is done systematically. Each province is divided into districts, each district into circuits; the principal village of each circuit is its center. Each head of a family had a paper telling his place of residence and the number, age and sex of his household. Whatever is given, as for example a garment or the amount of the bread allowance, 15 Kopeks or 5 cents per day for each mouth, is written on this paper. We have received from the Committees the census of the districts entrusted to us. In consequence of this thorough work, as soon as our supplies reach the circuit, we are ready to distribute them.

"Besides the mountain districts, we are also distributing in the district of Samaghar, on the plain overshadowed by Mt. Ararat. Here we had on our first tour of inspection, organized a local committee. This work is being done in a most systematic and conscientious manner. These garments have been cut out and made by the refugees themselves, partly in our own Erivan workshop. While by mutual agreement, the distribution of bedding and clothing has become our chief work, yet we are also assisting by providing special nourishment for the sick and convalescent, tools and outfits for artisans and to a certain extent soap, sugar, tea, etc.

"The tales of distress and need which have poured into our ears are heartrending; and the words of thanks and grateful prayers that are uttered would repay the givers of the funds could they hear gifts as if springs of gratitude had burst forth in their hearts. It is hard to keep them from kissing our hands as an oriental expression of their thanks. Surely it is a privilege to minister to their needs and to feel that the increased comfort of their bodies, warms their hearts towards God and man, and makes far off America seem a land of blessing to them.

"Our work has been cordially facilitated by the Government officials, Armenian church authorities and by all parties. Expressions of appreciation on the part of the Press, and of the intelligencia and leaders among the Armenians have been very gratifying in their warmth and heartiness.

(signed) SAMUEL G. WILSON.

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Dr. Wilson also sends from Dilijan, a village in the Caucasus, on the 1st of March, 1916, the following admirable account of the actual work of relieving the necessities of the refugees. Giving full credit to the labors of the Russian Government, it shows how imperatively needed is the assistance of America.

Previous reports have made plain the Committee's special work — how we have contracted for or purchased large quantities of clothing and bedding in Tiflis and Erivan and sent them out to the refugees in the villages, by railroad and then by wagon and even ox-carts one hundred or two hundred versts (66.3 or 132.6 miles) from the railroad. Some further details of the distribution may be of interest to you. The distribution is made directly to the individual or families. For this purpose we use the lists which have been prepared by the Government and used in its distribution of the bread allowance. These lists need revision, for names of those who have died or removed have not always been erased. Therefore in some cases, as in the villages near Etchmiadzin, our local Committee has made a list by personal inspection. The 10,000 garments, distributed there, were made for the most part by the refugees themselves under our direction. Time did not permit this method on the large scale on which clothing was necessary.

Yesterday we fulfilled our part, several Armenians assisting me. Notice was given to the families of the refugees. They crowded around the store-room, a motley crowd, in tatters. At the door the name of the family was called out and a numbered coupon with their names and ages was placed in

their hands, the stub with the same particulars being retained. The family passed the guard and gave over the coupon. One of us attended to the father; others to the mother and the children. A comforter was spread on the floor and the garments quickly thrown down upon it. It was a pleasure to see the smile of delight on the face of a little girl as a bright dress was handed down for her, or to hear the chuckle of a wee fellow when he realized that the red shirt was for him. Nor did they forget to thank the donors, often with a prayer, "God bless you," "God save you in his heavenly kingdom," "God remember the Americans who remember us," "God establish that nation." When the family allotment was complete, the four corners of the comforter were gathered up around all and the bundle carried out on the back, and the turn of the next came.

The ravages which disease has wrought, are noticeable in the fact that the children do not number as many as the grown people. Of the 234,000 refugees now enrolled in the Caucasus and Persia, but 88,000 are children under 15 years of age. There are 81,000 women and 65,000 men. Rachel is indeed weeping for her children. The young lives could not stand the hardships of the terrible flight and weeks of more terrible suffering and disease afterwards. Even adding 4,000 to 6,000 orphans who are well kept now and whose lives are brightened by kindly care, the figures show a sad loss of child life. Some were lost in the flight and since then the mothers have "sought them sorrowing." It is pathetic to read in every issue of the papers advertisements with the object of finding traces of the lost Haik or Armenuke. Stray children were gathered up and brought on in wagons by the kind-hearted Russian soldiers. Many of these are in the orphanages. Some are cared for by the soldiers. They tell of one soldier who was carrying home a lost child. Someone said to him, "Why do you take it, you have already ten at home?" He replied, "What difference will one more make? I love the little one."

Yesterday we finished with Dilihan, today with the village of Paul's Church; tomorrow we take Jarkhech, 8 miles away; then we move on to Kara Kallissa (Black Church) the centre of the Pambak district with 5,000 refugees in 26 villages.

Besides distributing clothing, we have been trying to help in various ways, as by providing extra nourishment to convalescents, and sometimes sugar and tea for the mass. It is hard for them to live on bread and water, week after week, twenty ounces of flour or 5 cents per day is the Government allowance. It does not seem much, but it reaches an aggregate of three and one half million dollars a year—certainly a generous aid to the subjects of a foreign power. Besides help to the sick in Erivan I started a number of artisans in their trades, furnishing kits of tools to carpenters, cobblers, silversmiths, etc., or by enabling a tailor to buy a machine, or giving a baker an outfit. An artist was provided with paints that he might put on canvas the grand Ararat, which has a ready sale; another obtained his desire for a number of raw sheep-skins, from which he and his wife will pull the wool, selling the hide and wool separately day by day and living on the profits. This was a man who was a well to do property owner in Van. Another was set up as a book-binder, another as a bee-trainer; another was furnished with a small sum to take a journey to find work, and he came back after a few days, smiling because he had been employed as a nurse in a hospital—a work which he had followed with Dr. Ussher in Van. Others were given fare to go to friends where they will be kept without further expense to anyone.

While I have been at work in Erivan and Dilijan, Dr. Macallum and Mr. Gracey have been doing a large work in Novo Bayazid and Akhta districts. We will unite in Kara Kallissa. Consul Smith and Mr. Hill are attending to the banking, purchasing and shipping at Tiflis.



## II. The Return to Van

As shown by the following dispatch the Russian Government is now encouraging Armenian refugees from the Province of Van to return to their homes and set up agriculture once more on their desolated farms. Rev Mr. Wilson writes from the Caucasus in the middle of March:

"Events have moved rapidly since I sent my appeal of February 18th. In the month the Russian army has made splendid progress and driven the Turks back many miles beyond Erzroom and Van. The capture of Bitlis, Moosh and Mamakhatun (Derjan) has given assurance to the government, to the Armenians and to us all. **THE RETURN OF THE REFUGEES TO THE VAN PROVINCE HAS BEEN OFFICIALLY AUTHORIZED.** Men are hastening back even while the snow is on the ground. The 12,000 already there will soon be 20,000 and 30,000. Reports say: 'Men are going in large numbers.' 'Every day caravans of those returning to the fatherland enter,' via Igdirdir. Most of these have returned from the Erivan province to Van. Others, of whom 500 are women have settled in Alasgerd. Fifty-three hundred have gone back from the Russian Basin to the Turkish province of the same name. The Governor of Kars reports that from Olti and that region refugees are returning to the districts of Erzroom and that many of them are women and children. In Bashkala there are nearly 3,000 refugees, said to be in great wretchedness and in need of daily sustenance.

"Besides these, numbers are coming forth from their places of concealment, or from the houses of certain friendly Kurds, or from their captivity in Moslem harems. These are indeed but hundreds compared with the thousands who have been massacred or driven into the wildernesses. But it is a gratification to hear that from Sassoon 160 men come forth; that in Khanus there have appeared more than a thousand new refugees; that in Reza on the Black Sea more than 200 Armenian children were discovered after the taking of the town

by the Russians; that in Bitlis men, women and children have come forth in large numbers (2,800); that in Moosh nearly 3,000 souls have been freed. Erzroom seems to have been dealt with most savagely. Less than 200 Armenians out of 20,000 in the city itself escaped death or deportation, that is, exile. Of these thirty were saved in the house of Mr. Stapleton. The Armenians report that when the Moslems came and demanded that these girls be delivered over to them, Mr. Stapleton replied, 'You must kill me before you can touch them.' Recent reports say that in the villages around Erzroom, Armenian women and children are appearing, singly and in groups, and are in the greatest need. Whose heart is not moved with pity for and desire to preserve these remnants who have escaped from the greatest destruction! Our opportunity is a wonderful one, to save the remnant, to aid in the restoration, to prepare for the return of the 200,000 fugitives now in Persia and the Caucasus.

"Our call to help is both general and specific. A specific and unusual call has reached us from the Russian Governor of Van, Mr. Alfred Teremin.

Now we have telegraphed the Governor that we are coming, as we telegraph the American Committee of our entrance upon the new work. Fortunately we have a considerable balance on hand and we are going in the faith that America will support us generously. Large funds will be necessary, to put roofs over the heads of the people, to supply seed-corn, plows, oxen, carts, etc.; to set at work carpenters, blacksmiths and other artisans; to help the most needy till harvest time. We will buy the necessary things here, or in Persia or from the Kurds, and will do our part in assisting the returning exiles to cultivate their fields, so that harvest may be abundant. Fortunately the time of spring sowing in the highlands of Armenia does not close till June, so we have yet time. A letter from Van says, "The important thing is that material help should be received

QUICKLY. If delayed, it will lose half its value. It is necessary to hasten. Every day is precious."

Yours respectfully,

(Signed) S. G. Wilson.

If this movement permanently succeeds the number of those in the Cau-

casus who need relief will rapidly decrease and many of the wounds made by the Great War will be healed. In that case the American Committee for Armenian and Syrian Relief can give an increasing share of attention to those sufferers in Syria and Mesopotamia, whose plight is still most desperate.

### III. Hardships of the Syrians in Persia

The Christians who are now in such great destitution around Urumia, Tabriz, and Salmas have been brought more closely in contact with war than their brothers farther west. Since the beginning of the war they have been between the upper and nether millstones of two hostile armies and now present a pitiful sight. The Russians and Turks have fought back and forth across the northern frontiers of Persia since the war began. Even before Turkey and Russia were formally at war the Kurds attacked Urumia unsuccessfully. A month later war was declared between the two nations and the Russians expelled the Kurds from Urumia, Tabriz, Khoi, and the environs. At once the Turks drove out thousands of Christians from the adjoining provinces of Turkey. These exiles fled and settled in the villages from which the Kurds had been expelled. Later the Russians had to withdraw from all these towns except Khoi and the Turks came in. Attacks on the Armenians and of the Nestorian or "Syrian" Christians then began in this territory with astounding fierceness. A report from persons on the spot when the Turks came describes the situation thus:

"On the one hand the Kurds were pouring into the plain urged on and followed by Turkish officers and troops; on the other hand, the Moslem villagers set to work robbing and looting, killing men and women and outraging the women.

"Several thousand found refuge with friendly Mohammedans. Great credit is due to no small number of Moslems, most of them humble villagers and some men of higher rank, who protected the imperiled Christians. In some cases safety was bought by professing Mohammedism. Many died as martyrs to their

faith. In several places the Christians defended themselves but the massacring was not confined to these. Villages that deliberately gave up their arms and avoided any conflict suffered as much as those that fought. The mass of the people fled to the city and all including the city people took refuge in the Mission compounds. The French Roman Catholic Mission sheltered about 3,000 and the compounds of the American Presbyterian Mission about 17,000. The latter were enlarged by joining neighboring yards and so enclosing in one connected compound with but one gate for entrance and exit, some fifteen to twenty yards. The American flag was placed over the compounds of the American Mission and here people were safe from massacre. The villages in the meantime with three or four exceptions were the prey of plunder and destruction. Everything movable that possessed the least value was either carried away or destroyed."

Prior to the Turkish evacuation of Urumia which took place on the 20th of May 1915 massacres occurred in various regions. The Rev. Dr. ——— a missionary from Urumia, writing on Nov. 8, 1915, gives the following striking testimony as to the reality of massacres perpetrated in April:

"Yesterday I went to the Kalla of Ismael Agha and from there Kasha, and some men went with me up the road to the place where the Gawar men were murdered by the Turks. It was a gruesome sight! Perhaps the worst I have seen at all. There were seventy-one or two bodies; we could not tell exactly because of the conditions. It is about six months since the murder. Some were in fairly good condition—dried, like a mummy. Others were torn to

pieces by the wild animals. Some had been daggered in several places, as evident from the cuts in the skin. The most of them had been shot. The ground about was littered with empty shells. It was a long way off from the Kalla, and a half hour's walk from the main road into the most rugged gorge I have seen for some time. I suppose the Turks thought no word could get out from there—a secret, solitary, rocky gorge. How those three wounded men succeeded in getting out and reaching the city is more of a marvel than I thought it was at the time. The record of massacre burials now stands as follows:

“At Charbash, forty in one grave, among them a bishop. At Guelpashen, fifty-one in one grave, among them the most innocent persons in the country; and now, above the Kalla of Ismael Agha, seventy in one grave, among them leading merchants of Gawar’.

“These one hundred and sixty-one persons, buried by me, came to their death in the most cruel manner possible, at the hands of regular Turkish troops in company with Kurds under their command.”

The dark clouds of massacre are occasionally illuminated by individual heroism. Harry P. Packard, M. D., of the American Hospital in Urumia, Persia, reports the two following incidents of Christians who suffered for their faith in the year 1915.

“From the village of Abdulla Kandi near Urumia Lake a priest fled with his people. They were surrounded by Moslems and herded to a mosque and crowded in to be compelled to become Mohammedans. Many had been forced within the doors of the mosque and the good priest was led to the door and told that he must enter and become a Moslem. He said, ‘I am ready for the knife or the bullet, but I will never deny Christ.’ They fell on him with their daggers and stabbed him down at the door of the mosque.

“Olga was the eleven year old daughter of an Old Nestorian pastor and lived in the village of Ardehai, down near the Lake at the mouth of the Baranduz River. Some seventy people

in her village were killed and she was taken by another tribe of Kurds and carried away to the region of Ushnukh. Here she was urged to accept Islam and go to a Kurdish husband. She stoutly refused. Day after day her captors came to her to see if she had changed her mind and had finally become willing to be a Moslem, but her courage increased each time she refused. They decided that she would never consent and finally poisoned her. The common poison used in this country is murg-i-mush (death to mice, though we would say Rough on Rats), arsenic, which produces the same symptoms as the fearful disease cholera.

The majority of the Nestorians escaped massacre but their plight was nevertheless desperate. The following extract from a missionary's letter dated January, 1916, shows vividly the suffering of the children.

“Today is a wet, shivery, snowy day, the first wintery day we've had, and in every one of the score or more of villages round about us are thousands of shivering, naked children huddled close together in dark, airless cellars, in stables, in partly enclosed balcony-like places, grateful for a scrap of dry bread. Hundreds are still lying sick with this same dry bread as their only nourishment, and these miserable holes as their only homes; until we who have seen so much of it all thru this awful year have almost ceased to feel even a pang at the sight of the long rows of graves in the village cemeteries. Personally, I feel it a cause of thanksgiving that there are several thousands less of children than there were last New Year to suffer the miseries of hunger, cold, sickness and exile.”

Relief work was taken up promptly by the missionaries who mortgaged every available resource in order to feed the fugitives. Soon after the Russian armies returned to Urumia the Imperial Government began to issue an indispensable, though not all together adequate, allowance of food. To meet the exigencies of the situation at Salmas during the Autumn of 1915 the missionaries who act as agents for our



Committee kept ten thousand people alive for a month on ten thousand dollars, one dollar a head. The far lower standards of value in Persia give a dollar far more purchasing power than it has in America, and especially about harvest time grain is cheap. For one dollar a month it was possible to supply that minimum of bread and salt which makes the difference between life and death.

News from Persia comes in slowly. Letters are many weeks under way. Each report shows how inadequate previous attempts at relief have been. As tabulated in our Fourth Bulletin the grand total of persons assisted in Persia in November and December, 1915, was 60,012. We have revised statistics for Salmas only which indicate that in this district at the beginning of March the number of refugees needing assistance had decreased about 4000. This may be due to migration or alleviated conditions, but probably disease and death

is the chief factor in reducing the number.

The Rev. E. W. McDowell of Salmas writes on Feb. 26th, and on March 6, 1916, that he has in Salmas and environs alone 17,700 refugees under his personal supervision. They are distributed as follows: Salmas proper, 10,985, with one village yet to be heard from; Khoi, 3200; Albak and Bashkala 3500. These statistics are based upon a new listing of the refugees. To them has been distributed some 4000 quilts and a little clothing. He needs more money to buy seed wheat and farm animals. He plans to assign one yoke of oxen to every four houses for their common use, and then to claim the animals in the Fall and trade them for grain. This plan gives the refugees the labor of the oxen during the summer and relieves them of their support next winter. As the oxen will be traded for grain after the harvest is in and grain is cheap it should be possible to secure in this way large quantities of food for the winter months.

#### IV. Missing Nestorian Group Reported Massacred

In the summer of 1914 the Nestorian or Syrian Christians lived in several groups near the boundary of Turkey and Persia.

The group in the mountains of Kurdistan is represented by the 15 or 20 thousand survivors who found an asylum on the plains of Salmas, Persia in October, 1915. Their story is related by Mr. Shimon in his article entitled "The Fate of the Syrians" published in Ararat, November, 1915, and also in his article reprinted from the Churchman of March 4, 1916; also in his Pamphlet entitled "Massacres of Syrian Christians in N. W. Persia and Kurdistan" (Milwaukee: The Young Churchman Co.).

The second Nestorian group consisting of about 30,000 of the residents of Urumia in Persia suffered terribly during the Turkish occupation of that city from January 2d to May 20, 1915, and is thrillingly described in the *War Journal of a Missionary in Persia*, edit-

ed by Mary Schaffer Platt (published by the Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Ave., New York).

The third group of Nestorians consisted of perhaps 30,000 who inhabited the valley of the Tigris near Mosul and north-west of that city. When our fourth Bulletin went to press at the beginning of April no tidings concerning them had reached America. Apparently the fate of this large number was unknown to any one and all efforts had ominously failed to ascertain whether they had succeeded in escaping as had the other two groups, or whether, being far in the interior, they had not been wiped out before they could reach the frontier. The mystery of this lost 30,000 has now been explained.

There was then on the way a letter from the Rev. E. W. McDowell of Salmas, Persia, dated March 6, 1916, and only recently received in this country.

It is based upon the story of a young man personally known to Mr. McDowell and is confirmed by a woman had barely escaped with her life from the region in question. It tells of the general massacre of many, or perhaps nearly all, of the third group of Nestorians who lived in the Bohtan-su region, or the valley of the Tigris, between Diarbekir and Mosul (opposite the ruins of Nineveh). Among the chief settlements are Jezireh-Ibn-Omar, about 85 miles in a straight line northwest of Mosul, and Monsoria (Mansuria) which lies across the Tigris a little upstream from Jezireh, also Shakh, situated about 30 miles ENE. of Jezireh.

"There was a general massacre in the Bohtan region and our helpers, preachers, teachers and Biblewomen, with their families, fell as victims also of this massacre. The man who brought the word is known to me personally. This young man tells the story how by order of the government the Kurds and Turkish soldiers put the Christians of all those villages, including Jezireh to the sword. Among those slain were, Kasha (pastor) Mattai, pastor of the church in Hassan; Kasha Elea, one of our oldest and most honored pastors, recently working as an evangelist; Kasha Sargis, superannuated; Muallim Musa, pastor of our church in Jezireh and his sixteen year old son Philip. There are three preachers not heard from, one of them probably killed as his village, Monsoria, was put to the sword; another Rabi Ishak, possibly is alive as there is a report that this village had been preserved by the influence of a Kurdish agha. It is to be feared, however, that this agha would not be able to protect them for long as from every source comes the word that the government threatened such friendly Kurds with punishment if they did not obey orders. The third man is reported as having fled to Mosul. Whether he reached there or not is not known. The women and children who escaped death were carried away captive. Among these were the families of the above mentioned brethren: the wife and two daughters of Muallim Musa, the daughters of Kasha Elea, Rabi Khatoon our Biblewoman, were all school girls

in Urumia or Mardin. Kasha Mattai was killed by Kurds in the mountain while fleeing. Kasha Elea and Kasha Sargis with other men of the village of Shakh were killed by Turkish soldiers who had been stationed in their village by the government.

"The three villages of Hassan, Shakh and Monsoria were Protestant and it is to be feared that they were wiped out, as were all the other Christian villages of the plain. Many of the women of Monsoria threw themselves into the river to avoid falling into the hands of the Kurds. Mar Yokhanan and Mar Akha were still safe at the time—fled. The terrible feature about it was that after the first slaughter there were Kurds who tried to save some of the Christians alive but the government would not permit it. — had found refuge with an agha and was working for him when a messenger from the government came with orders to the Kurds to complete the work or be punished. Word was brought to — in the field and he with a few others fled to the mountain and made their way to Van and so came here. The villages of Attil where also we had work all escaped to Van. Their Kurdish agha who was a warm friend of our preacher and of our work gave them warning that he would not be able to protect them as the massacre was being pressed by the government. It was their pastor who fled to Mosul. His way would take him to Jezireh and Monsoria, the home of his wife. They may have been killed there. There is no word about them.

"This terrible calamity grieves me more than I can tell you. And more than those who died, the fate of those carried off into captivity weighs upon me. I think of them so often, Sarah, Khatoon, Priskilla and little Nellie and others, young girls whom I knew in the home almost like my own children. What is their condition? This word of — is confirmed by a woman of Jezireh who made her escape also to Van and to here. She tells us that Sarah and her two daughters were released and were last seen on the plain beyond Jezireh, wandering in a destitute condition."

## V. Relief Work in the Turkish Empire

### 1. The Extent of the Catastrophe.

The most extensive and most difficult work carried on by the American Committee for Armenian and Syrian Relief lies within the borders of the Turkish Empire. Here, in January 1915, the Armenians numbered between sixteen hundred thousand and two million. Precise statistics do not exist. The estimates of the Turkish Government are usually considered to be too low and those of the Armenian Patriarchate sometimes too high, suggesting a tendency in the one case to minimize and in the other to exaggerate the size and consequent importance of the Armenian population.

Twelve months later, in January, 1916, from one third to one half of the Armenians in Turkey had fallen victims of deportation, disease, starvation or massacre.

As we note from a letter of Dr. Wilson, dated Erivan, Russian Caucasus, February 4, 1916, there were then 182,800 Armenian refugees in the Caucasus and 12,100 in the districts of Turkey then conquered by the Russians. The subsequent extension of the Russian conquests toward the West and South have brought to light numbers of Armenians, who were in hiding (see dispatch printed on p. 7). At the end of 1915, there were also 9,000 Armenian refugees in Salmas, Persia.

All these statistics are subject to fluctuation due to the removal of the refugees from one region to another and also to the varying dates on which the enumerations or estimates were made. **Bearing these critical considerations in mind we may tabulate the best figures as follows:**

Aleppo, Damascus, Zor.....	486,000
Refugees in other parts	
of Turkey.....	300,000
Russian Caucasus.....	182,800
Armenians in districts of Turkey	
conquered by Russia.....	12,100
Armenians in Salmas, Persia...	9,000
	————— 989,900

If we may add to these numbers the undeported Armenian populations in

Constantinople and Smyrna, perhaps 150,000 in all, we can perhaps estimate the total number of survivors at under 1,150,000. If we accept the estimate that the Armenian population of Turkey at the beginning of 1915 was between 1,600,000 and 2,000,000 we should compute the number of deaths at between 450,000 and 850,000. We shall probably be safe in saying that the Armenian dead number at least 600,000.

Six hundred thousand men, women and children died within a year. There was recently held in New York City a Preparedness Parade, which marched up Fifth Avenue twenty abreast and took about thirteen hours to pass a given point. From 10 A.M. till well into the evening, this great army of over 125,000 continued to tramp up the street. If the Armenian men, women and children who died in Turkey within a twelvemonth should rise again and march in solemn procession to beg the assistance of the American people for their surviving brothers, the procession would not be 125,000 but 600,000, four times as long. **Marching twenty abreast it would take two days and two nights to pass Great Reviewing Stand.**

The mortality was higher in some regions than in others. From certain Armenian villages in the neighborhood of Harpoot (Kharput), whose population was about two thousand, only fifteen and two-tenths per cent. reached the goal of their deportation. Even if we make generous allowance for the number of men from these villages, who may be still alive in the army, and for the women and children, who may have saved their lives by becoming Moslems, the mortality is unspeakably high. From other regions perhaps twenty-five per cent. have reached their goal after marching hundreds of miles across the mountains down into the hot plains. From those portions of Asia Minor which are so situated that the railway could assist in the deportation, the percentage of loss of life was far smaller,



though here insufficient food and insanitary concentration camps have swollen the tolls of death. Especially from the cities on or near the coast of Cilicia, namely Mersina, Tarsus and Adana, the deportation did not involve great loss of life. The Armenian inhabitants of Constantinople and of Smyrna, who really live in those cities and had not recently moved thither from the country, have not been deported.

Consequently the total number of surviving Armenians in Turkey is greater than our Committee had feared. The fact that there are more survivors than we at first believed obliges us to enlarge our relief work till it becomes adequate to the crisis.

### 3. The Needs of the Survivors.

Mr. W. W. Peet, Business Agent and Treasurer of the four Turkish Missions of the American Board of Commissioners for Foreign Missions with headquarters at Constantinople, has sent information received by the State Department on the 17th of March, to the effect that there are at least eight hundred thousand refugees in Turkey who need help. One half or more of these are reported by the American Consul at Aleppo to be in the districts of Damascus, Zor and Aleppo.

The general direction of deportation as indicated by the arrows on the map has been to force the exiles to go by train or on foot to the neighborhood of Aleppo, whence they have been distributed in two directions. One of these is the region served by the Hedjaz Railway, built a few years ago to meet the needs of the Moslem pilgrims to Mecca. The station of Ma'an near the ruins of the ancient city of Petra, the point beyond which the Hedjaz Railway has always declined to transport Christians, is the Southernmost point where Armenian exiles are to be found.

The other territory to which large numbers of exiles have been deported is the region of Deir-el-Zor on the Euphrates, six days journey east-south-east of Aleppo. The Armenians have had to walk thither from Aleppo, though some of them struck across by

a more direct route from the Armenian cities on the North.

The American Consul at Aleppo, J. B. Jackson, Esq., forwarded on the 8th of February the following statistics of the refugees in the Aleppo district. As this Bulletin goes to press the summaries are the most recent and the most accurate available in America:

"I have the honor to transmit herewith a copy of a report received from reliable sources in reference to the number of Armenian immigrants in this vicinity, between here and Damascus and in that surrounding country, and down the Euphrates river as far as Deir-el-Zor, showing a total of about 500,000 persons. In connection with the relief sent by Mr. Peet for these people it would seem proper to state that the sum of 500 pounds Turkish weekly is entirely inadequate to aid even a small part thereof, in fact as a person cannot live on less than 2 gold piasters per day, it will require the sum of 10,000 pounds Turkish (about \$44,000) a day to keep those alive who are in good health, to say nothing for the ill.

"The following is the statistics of Armenian immigrants according to the best information to Feb. 3, 1916:

Damascus as far as Ma'an, more than.....	100,000
Hama and surrounding villages.....	12,000
Homs and surrounding villages.....	20,000
Aleppo and surrounding villages.....	7,000
Maara and surrounding villages.....	4,000
Bab and surrounding villages.....	8,000
Mumbidge and surrounding villages.....	5,000
Ras-el-Ain and surrounding villages.....	20,000
Rakka and surrounding villages.....	10,000
Deir-el-Zor and surrounding villages, more than.....	300,000
Total .....	486,000

A cablegram was received through the Department of State, on May 15th, from reliable representatives of the Committee in Turkey. It was the first news they had sent for nearly a month. Dated May 4th, but was delayed in transmission, it makes clear the situation at that date:

"ALEPPO. Relief work here supports 1,350 orphans, which is only a portion of the destitute children now

in the city. It also furnished food to families in nine destitute centers, including Hamarakkakillis and Damascus. Fifteen hundred Turkish pounds (\$6,600) monthly is being used at Aleppo for orphans; six hundred pounds (\$2,640) is being used for the poor of Aleppo; twenty-two hundred forty-five Turkish pounds (\$9,878) are being used in the destitute centers. This is considered as a minimum allotment, and ten times the amount would not meet the full needs. The work is being overseen by the German and American Consuls. **So insufficient are the funds that many exiles in the destitute places have only grass to eat and they are dying of starvation by hundreds.** One thousand Turkish pounds (\$4,400) are required each week for Aleppo center.

"MARASH. Ten thousand Armenians are threatened with deportation and all are in most needy condition. Attempted industrial assistance for Moslems and Christians was stopped by Government. Christians are not allowed to do any business, and the price of food is very high. Export from Agno to Marash has been forbidden, and many people are dying of starvation. Sixteen hundred Turkish pounds (\$7,040) are needed here monthly.

"AINTAB. Forty-five hundred Armenians remain here, two-thirds of whom are on relief lists. Four hundred refugee women and children in city and neighborhood ask one thousand Turkish pounds (\$4,400) each month.

"TARSUS. This being a station on the route taken by the exiles from the region north of Tarsus, the roads are always full of people in miserable condition. According to Government estimates 92,000 exiles have passed through Tarsus, while according to other reports the number is much larger. Typhus is very prevalent. The needs here require five hundred Turkish pounds (\$2,200) a month.

"ADANA. The situation here in general resembles that at Agno, with the special feature that many children need to be saved and fed. Five hundred Turkish pounds (\$2,200) monthly are needed.

"SIVAS. In addition to the local Christian population remaining here 25,000 destitute refugees including women and children from coast cities have been added. All need help. Monthly requirements six hundred Turkish pounds (\$2,640).

"KONIA. Two thousand orphans. Fifteen hundred Turkish pounds (\$6,600) monthly required for the needs of this city and neighboring places.

"HARPOOT. This place asks for four hundred Turkish pounds (\$1,760) monthly.

"MARSOVAN and CESAREA. Five hundred Turkish pounds (\$2,200) monthly are needed.

"SMYRNA. There has been much sickness here and there is scarcity of food. Four hundred Turkish pounds (\$1,760) monthly needed.

"BROUSA. Two hundred Turkish pounds (\$800) monthly are being used here."

Fortunately in this work the American consul at Aleppo, Mr. Jackson, has the co-operation of the German consul, Mr. Roessler.

Certain members of the American Committee have for months felt great anxiety as to the condition of the nearly 500,000 exiles distributed to the region east and south of Aleppo. Details as to their condition have been hard to secure. Now we know what we had suspected before: **that many exiles have only grass to eat and hundreds are dying daily of starvation.**

#### 4. The Way for Relief is Now Open.

In 1915, the Turkish Government declined to give cordial co-operation in the work of relieving the necessities of the Armenians. The authorities at Constantinople did not wish to have the Armenians helped by foreigners, because they thought it might encourage some of them in treasonable hopes. Constantinople therefore favored having the relief money distributed through Turkish officials.

According to the New York Times of the 19th of October, 1915 the Turkish Government informed the State Department at Washington that the American Red Cross would not be permitted to

send surgeons and nurses to the aid of the Armenians in the Turkish Empire. The Turks barred not merely American Red Cross surgeons, nurses and relief agents, but also all other neutral foreigners.

Early in 1916 some obstacles have fallen. On March 23, 1916, Mr. Phillips, the American Chargé at Constantinople sent on behalf of the Constantinople Chapter of the Red Cross the following significant cablegram to the Secretary of State:

"Turkish Government now welcomes help and through Minister of Interior authorizes American Red Cross, co-operating with Red Crescent, to conduct relief work for civilians of all races. **Great suffering throughout country, particularly at Constantinople and suburbs along the shores of Marmora, at Adrianople, Brousa and Smyrna. These regions five hundred thousand, not**

**comprising Armenian refugees, need help for bread. Hundreds dying of starvation. No relief in sight. Sugar, petroleum oil at famine prices. Typhus is spreading, high mortality. For immediate relief fifty thousand dollars estimated required for Constantinople Chapter administration before May first to procure foodstuffs. For more permanent relief suggest importation supplies by sea from Roumania and America. Neutrality guaranteed by American Red Cross to Entente Powers. Distribution controlled by Constantinople Chapter through agencies, soup kitchens and dispensary. Some can pay cost price and industrial work proposed for others."**

In answer to this appeal, certain friends of our Committee raised \$60,000.00 and transmitted it to Constantinople, to be distributed by the Turkish Red Crescent for sufferers in Turkey, regardless of religious barriers.

## V. Financial Statement

### Treasurer's Report, May 18, 1916:

Total Receipts to Date	\$639,235.97
Relief rendered to date:	
Constantinople .....	\$255,000.00
Constantinople (Armenian Patriarch) .....	30,242.91
Cairo .....	6,374.00
Tiflis, Russia .....	219,947.96
Tabriz, Persia .....	100,110.00
Special in U. S. A. ....	100.00
	<hr/>
	\$611,774.87
Expenses to date .....	16,106.82
	<hr/>
Balance undistributed....	\$11,354.28

The expenses of the campaign in America are covered by a special appropriation by a member of the Committee, so that one hundred cents of every dollar contributed by the public may be transferred by cable.

In the above total are included eight appropriations aggregating \$230,000, made by The Rockefeller Foundation.

The total given by churches and individuals is therefore \$409,235.97.

A nation of more than 100,000,000 has responded to the greatest tragedy in modern history by giving less than one-half cent per capita.

### \$52,800 A Month the Minimum.

Minimum relief in dollars needed per month in twelve centers of Turkey, covering only a part of the territory in which there are thousands appealing for relief, and not mentioning Persia and Syria.

Aleppo	
Orphans .....	\$6,600
Poor ... ..	2,640
Nearby centers .....	9,680
	<hr/>
	18,920
Marash .....	7,040
Aintab .....	4,400
Tarsus .....	2,200
Adana .....	2,200
Sivas .....	2,640
Konia .....	6,600
Harpoat .....	1,760
Marsovan .....	2,200
Cesarea .....	2,200
Smyrna .....	1,760
Brusa .....	880
	<hr/>
	\$52,800

**One dollar will keep ten persons alive for one week.**

Contributions for the work of the Committee should be sent to Charles R. Crane, Treasurer, The American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York City.



# American Committee for Armenian and Syrian Relief

70 FIFTH AVENUE, NEW YORK

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Including Work of the Armenian Relief, the Persian War Relief, and the Syrian-Palestine Relief Committees

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Auxiliary Committees have been formed in over sixty of the leading cities of the United States. The list is expanding rapidly. Among the centres organized are:

Concord, N. H.; Boston and Springfield, Mass.; Hartford, Conn.; Buffalo, New York City and Rochester, N. Y.; Philadelphia and Pittsburgh, Pa.; Atlanta, Ga.; Cincinnati, Columbus, Dayton and Toledo, Ohio; Indianapolis, Ind.; Detroit, Mich.; Chicago, Ill.; Milwaukee, Wis.; Minneapolis, Minn.; Kansas City and St. Louis, Mo.

Previous Bulletins have been published on the following dates: Oct. 4, 1915 (galleys only); Jan. 25, Feb. 21, April 5, 1916. Compiler of the present number: William Walker Rockwell.

If you wish to secure speakers, or hints on organizing a campaign, write to Walter H. Mallory, Assistant Secretary, 70 Fifth Avenue, New York City. He can also supply free literature, including comprehensive pamphlets, news bulletins, circulars, and posters.

The Committee urges immediate attention to this pressing need, and asks that all contributions be sent to Mr. Charles R. Crane, Treasurer, 70 Fifth Avenue, New York.



Nov 1919  
Lepsius Study

# Germany and the Armenian Massacres

## Official Documents from Berlin

A COLLECTION of German official documents compiled by Dr. Johannes Lepsius, founder of the German Orient Mission and President of the German Armenian Society, was published in Berlin with the authority of the Wilhelmstrasse toward the end of August, 1919. It is entitled "Germany and Armenia: 1914-1918," and is a volume of over 500 pages, issued by the Potsdam Tempelverlag.

Dr. Lepsius asked leave last November, after the Berlin revolution, to consult the archives of the German Foreign Office for correspondence bearing upon Armenia, and Dr. Solf, then Foreign Secretary, informed him that if he would collate and publish the documents in question the Foreign Office would abandon its projected White Book upon Armenia in order to avoid duplication. The book that resulted from this arrangement is the first full and authentic account of the relations existing between Germany and Turkey. Basing his investigations on free and unlimited examination of all German official correspondence from Turkey, Dr. Lepsius, as editor, assumes complete responsibility for his exhaustively documented work.

Dr. Lepsius disclaims any desire to accuse or to exculpate any one. But his array of evidence shows that from the Imperial Chancellor in Berlin down to the lowest grade official in Anatolia, the whole of the German Foreign Service knew day by day what was happening in Armenia. Hindenburg and Ludendorff were as well aware of every detail as were the veteran von der Goltz and Liman von Sanders. The Main Committee of the Reichstag shared the guilty secret. Yet nothing effective was done to bring the Turks to their senses. At Constantinople the German Ambassador of the day confined himself to making academic representations at stated intervals. The Turks in return gave Germany to understand that it was her business to win the war, and not to meddle in Turkish internal affairs. The

Germans, for their part, appreciated only too clearly the retort to which their own policy of deportation in France and Belgium ultimately exposed them.

Dr. Lepsius's labors also afford the German public its first comprehensive view of what he describes as "perhaps the greatest persecution of Christians of all time."

The drama opened in Constantinople with an Oriental St. Bartholomew's Night on April 25, 1915, when 600 Armenian notables were arrested, deported, and done to death. In Armenia itself a so-called "rising" at Van furnished the pretext for the wholesale massacres and deportations that continued until the end of the year. And from December, 1915, began the period of systematic conversion to Islam. In this proceeding German diplomacy was prepared to acquiesce, on the ground that "in the East creed and nationality are synonymous." But even the German diplomats had to acknowledge that the Decree of Aug. 1, 1916, determining the political and religious rights of the Armenians, was designed to terminate the very existence of the Armenian Nation.

Dr. Lepsius estimates that before the war 1,845,450 Armenians had their homes in the Ottoman dominions. During the war the Turks deported nearly 1,400,000 persons, and of these no fewer than 1,000,000 perished, not including some 50,000 to 100,000 Armenians of the Caucasus who are also "missing." No other nation, Dr. Lepsius observes, even among those that took direct part in the war, can show such a record of loss. The value of Armenian property confiscated by the Turks is estimated at 1,000,000,000 marks (nominally \$250,000,000).

Dr. Lepsius couples the ferocious greed of the Young-Turks with the trumped-up *raison d'état* of the Nationalist Constantinople Committee as the mainspring of the policy of extermination. Talaat, Halil, and Enver are exhibited as its most conspicuous exponents.

The Young Turks remained willfully blind to the inevitable loss of economic, and indeed of military, efficiency that followed from the persecution of the Armenians.

But there is nobody here now [wrote Count Paul Wolff-Metternich, then Ambassador, to Herr von Bethmann Hollweg in 1916] strong enough to tame the many-headed hydra of the committee, with its chauvinism and fanaticism. The committee insists that the last remnants of the Armenians shall be devoured, and the Government has to submit. But there is now little left for the hungry wolves of the committee to extort from these wretched creatures. \* \* \* To "Turkify" means to expel or to kill everything that is not Turkish—it means to destroy and forcibly to annex other people's property. Herein for the moment, and in the childish repetition of French Liberal phrases, consists the vaunted new birth of Turkey.

Prince Hohenlohe on one occasion, and Count Wolff-Metternich on another, urged von Bethmann Hollweg to consider the expediency of publicly dissociating Germany from the Armenian horrors by means of articles in the German press. This ingenuous proposal evoked no response from the Wilhelmstrasse. On the contrary, the North-German Gazette, the Berlin semi-official organ, was allowed to publish Turkish official denials of the massacres and vigorous protests against the slanderous imputation of the enemy press that the Ottoman Government had anything to do with any "excesses" that might have been committed.

The last phase of Turkish militancy was inaugurated by the Brest-Litovsk Treaty in March, 1918, and extended, as far as Dr. Lepsius's documents are concerned, down to the capture of Baku in September, 1918. On the strength of the Brest Treaty the Turks occupied not only the assigned districts of Ardahan, Kars, and Batum, but advanced into the more densely populated Armenian lands beyond. As this advance threatened to engage too deeply the Turkish reserves, which he desired to see employed nearer home, Ludendorff in June, 1918, addressed from German Main Headquarters a strong remonstrance, based entirely on military considerations, to Enver. Hindenburg indorsed Ludendorff's injunction, and pleaded "as a Christian"

that the Caucasus populations might be preserved. Enver returned an evasive reply.

An indictment of the attitude of the Central Powers in the face of Turkey's avowed purpose to exterminate the Armenian Nation is contained in a dispatch from Tiflis addressed to the Berlin Foreign Office on Aug. 20, 1918, by the Bavarian General, Baron Kress von Kressenstein, sometime Chief of Staff to Djemal Pasha's Fourth Turkish Army in Syria, who, after the Brest-Litovsk conference, had been appointed German High Commissioner in the Caucasus, with instructions to study the Armenian question on the spot. In this dispatch Baron von Kressenstein said:

If all the despairing cries for help on the part of the Government and clergy of Armenia pass unheeded, the responsibility for the annihilation of this ancient Christian people will lie forever upon Germany and Austria. History will not, and can not, admit that the two great Christian empires of Central Europe were not in a position to impose their will upon their Asiatic ally, at least in such a case as this, where the life and death of a whole people are at stake.

As for the entry of the Turks, under Nuri Pasha, into Baku on Sept. 16-17, 1918, it appears from an extraordinary dispatch sent by Lieut. Col. Paraquin, the German Chief of Staff to the Turkish Eastern Army Group, that the Turks did not even spare the nationals of their German ally. In this dispatch Colonel Paraquin said that he was besieged by German residents begging for protection, and on their heels followed the neutral Consuls on a similar errand. These appeals were communicated to the Pashas with an urgent request for attention. But the Pashas and their suites were engrossed in the preparations for a full-dress banquet. While the Pashas and their German confederates made merry, the inhabitants of Baku were being plundered and murdered. "The Turks," says Colonel Paraquin, "did not allow themselves to be disturbed."

In the evening the Danish Consul appeared in the great hall of the Hotel Metropole, where the convivialities were in full swing, and reported to Colonel Paraquin that German houses were being plundered and that the lives of the

occupants were in danger. The German Colonel thereupon strode up to Nuri Pasha and in a loud voice said to him:

Your Excellency, I beg of you now at last to take effective steps for the protection of the Germans. If not, I shall be compelled to report to the German Embassy at Constantinople how little you protect German life and property!

Nuri was taken aback, but protested that he had done everything possible. The Colonel pointed out that not a single senior officer had yet visited the town, and that the troops, instead of being told off on guard duty, had merely been paraded for inspection. The Colonel declares that, although the moment was

not one for polite amenities, he employed no word or gesture that might be calculated to give offense. Nevertheless, on the following day, Sept. 18, Halil Pasha sent his aide de camp to Colonel Paraquin with a message to say that, in view of the Colonel's conduct toward Nuri Pasha in public the day before, he was relieved of his post as Chief of Staff to the Eastern Army Group.

All the satisfaction that General von Kressenstein, the German High Commissioner at Tiflis, could get from Nuri was an assurance in French that any "little accidents" that might have occurred would be repaired.

## Syria and the Anglo-French Pact

### Tentative Spheres of Influence

THE presence of British troops in Syria, the portion of the former Turkish Empire claimed by France, caused increasing friction for several months, but the issue was amicably adjusted early in September by frank conferences in Syria between Lord Allenby and General La Force, and a little later by similar conferences in Paris between Premier Lloyd George and the French Government. The arrest of the pro-French Emir Saïd by the British called forth many indignant articles in the French press, which charged the British with working against French aspirations in Syria. The criticism at all times was tempered by French gratitude for what that the British had done in the war, but the possibility of serious misunderstanding was finally removed by the announcement, on Sept. 16, 1919, that a satisfactory agreement between the two Governments regarding the distribution of spheres of influence in Syria and adjoining provinces had been concluded.

Lord Allenby himself had stated in Paris on Sept. 10 that Great Britain would recognize the mandate of France in Syria. The British, he said, were in Syria for purely military reasons, and left all political matters to France.

The main lines of the agreement ultimately reached were published by the Temps on Sept. 16. By virtue of this agreement Great Britain from Nov. 1 was to evacuate all the territories north of a tentative frontier between Syria and Palestine, it being understood that this frontier had only a provisional character and that its outline might be modified when the Peace Conference decided finally on the political organization of the Levant.

The district of Mosul was apparently not included in the regions in which Great Britain intended to cease to be responsible for the maintenance of order. On the other hand, it was agreed that the departure of the British troops should not have as its consequence the occupation by French troops of the four cities of Damascus, Hama, Homs, and Aleppo, which are in "Zone A," in which the Anglo-French Agreement of 1916 provided for the constitution of an Arab State or confederation of Arab States. Nevertheless, the Arab power would henceforth look to the French and not to the British Government for support and advice.

Among the territories in which the relief of the British troops would be carried out by French troops figures Cilicia



in which are already French units, as well as a French mission under the direction of Colonel Brémont.

This distribution of responsibilities and forces of occupation was not in any way to prejudice subsequent communications between the two Governments with regard to political questions which might arise in Syria or final solutions which can only be decided by the Peace Conference.

Regarding the decision to leave Damascus, Homs, Hama, and Aleppo out of the zone of direct military occupation, it was understood that the British Government communicated to the French Government certain documents showing, first, that as early as Nov. 23, 1915, Sir Arthur Nicolson, then Permanent Under Secretary at the Foreign Office, acquainted M. Picot, the delegate of the French Government, with the negotiations proceeding between the British Government and the Shercef of Mecca, and with the demand of the Shereef touching the four towns in question; secondly, that at a fresh meeting on Dec. 21, 1915, at the Foreign Office, M. Picot informed Sir Arthur Nicolson that the French Government acquiesced in the four cities being administered by the Arabs themselves under French influence; thirdly, that in a letter of May 16, 1916, in which Sir Edward Grey gave his signature to the Anglo-French Agreement concerning the Levant, it was specified that the Arabs were to "obtain the cities of Homs, Hama, Damascus, and Aleppo."

Both the Paris Temps and The London Times pointed out that the documents presented by the British Government showed no contradiction between the promises made by the British Government to the Shereef of Mecca and the Anglo-French Agreement of 1916, and that the very text of this agreement in the first article, which speaks of "Zone A," and in the second article, in which allusion is made to negotiations to be continued with the Arabs, manifestly took into account the engagements entered into with the latter.

The whole question of tentative British and French spheres of influence in the Levant was illuminated by Colonel

Thomas Lawrence—whose activities in Syria during the war are described elsewhere in this issue—in a running description of British promises made both to the French and to the Arabs. These promises were embodied in four documents, which Colonel Lawrence defined as follows in a communication to The Manchester Guardian on Sept. 12:

**DOCUMENT I.**—The British promise to King Hussain, dated Oct. 24, 1915. It undertakes, conditional on an Arab revolt, to recognize the "independence of the Arabs" south of latitude 37 degrees, except in the provinces of Bagdad and Basra, where British interests require special measures of administrative control, and except where Great Britain is not "free to act without detriment to the interests of France."

[N. B.—Hussein asked for no personal position, and for no particular Government or Governments.]

**DOCUMENT II.**—The Sykes-Picot Agreement made between England and France in May, 1916. It divides the Arabic provinces of Turkey into five zones, roughly—(a) Palestine from the Jordan to the Mediterranean, to be "international"; (b) Haifa and Mesopotamia from near Tekrit to the Gulf to be "British"; (c) the Syrian coast, from Tyre to Alexandretta, Cilicia, and most of Southern Armenia, from Sivas to Diarbekir, to be "French"; (d) the interior (mainly the provinces of Aleppo, Damascus, Urfa, Deir, and Mosul) to be "independent Arab" under two shades of influence—

(i.) Between the lines Akaba-Kuwait and Haifa-Tekrit, the French to seek no "political influence," and the British to have economic and political priority, and the right to supply "such advisers as the Arabs desire."

(ii.) Between the line Haifa-Tekrit and the southern edge of French Armenia or Kurdistan, Great Britain to seek no "political influence," and the French to have economic and political priority and the right to supply "such advisers as the Arabs desire."

[N. B.—The geography of the agreement is the geography of the White Knight, and it makes a similar irruption into economics when it lays down that the Bagdad Railway may not be finished till a Euphrates Railway has been built.]

**DOCUMENT III.**—The British statement to the seven Syrians of Cairo dated June 11, 1917. This assures them that pre-war Arab States, and Arab areas freed by military action of their inhabitants during the war, shall remain entirely independent.

[N. B.—This assurance was unqualified, and might have conflicted with Document I. or Document II., but was regulated locally by arrangement between Allenby and Feisal, by which the Arab army operated almost entirely in the area given to the Arabs in Document II.]



UNDER THE ANGLO-FRENCH AGREEMENT THE FRENCH HOLD SYRIA AND THE BRITISH ARE RESPONSIBLE FOR PALESTINE—ALSO FOR THE MOSUL DISTRICT. THE FRENCH OCCUPY CILICIA. THEY EVACUATE DAMASCUS, HAMA, HOMS, AND ALEPPO. AS THESE CITIES ARE PROMISED TO THE KINGDOM OF HEDJAZ. THE MAP SHOWS LATITUDE 37 DEGREES, MARKING THE NORTHERN BOUNDARY OF THE ARAB STATE UNDER THE AGREEMENT OF 1916 WITH KING HUSSEIN. THE LINES HAIFA-TEKRIT AND AKABA-KOWEIT MARK THE NORTH AND SOUTH BOUNDARIES OF THE BRITISH AREA CONCEDED IN THE ANGLO-FRENCH AGREEMENT OF 1916.

**DOCUMENT IV.**—The Anglo-French Declaration of Nov. 9, 1918. In this Great Britain and France agree to encourage native Governments in Syria and Mesopotamia, and without imposition to assure the normal working of such Governments as the peoples shall themselves have adopted.

[N.B.—This was interpreted in the Orient as changing the "direct" British and French areas "b" and "c" of Document II. to spheres of influence.]

[The author of Document I. was Sir Henry McMahon. Document II. and III. were by Sir Mark Sykes. Lord Robert Cecil authorised IV. They were all produced under stress of military urgency to induce the Arabs to fight on our side.]

The misunderstanding between the British and French was largely due to the inability of Britain to withdraw her promises to the Arabs, on the basis of which the allied nations secured the Shereef of Mecca (now King of the Hedjaz) as an ally against the Turk.

When Emir Feisal, during his former visit to Paris, declined to accept France as a mandatory for Syria, Great Britain declared formally that she would not accept the mandate in France's stead. Regarding Mosul, it was agreed during M. Clemenceau's visit to England in December, 1918, that the Mosul district should go to Britain as an integral part of Mesopotamia. The arrangement by which the British evacuation of Damascus, Hamal, Homs, and Aleppo will not be followed by the French occupation thereof was due to the fact that the boundary of the new Arab State by the 1916 treaty was placed slightly west of these towns. At this writing (Oct. 10) Emir Feisal is on his way to London at the request of the British Government to discuss the mandate for his own country, the Hedjaz.



# The Anglo-Persian Agreement

## Great Britain Provides Advisory, Military, and Financial Aid, but Denies Planning a Protectorate

**A**N agreement was concluded at Teheran, Persia, on Aug. 9, 1919, between Great Britain and Persia in regard to the future political, economical, and financial relations of the two countries, and two letters sent by the British Minister at Teheran to the Persian Prime Minister entered into supplementary verbal engagements. The full text of the two main instruments, as well as of the two letters, was made public in England on Aug. 16 and given out by the State Department at Washington on Sept. 19. The first instrument embodies Great Britain's agreement to supply, at Persia's expense, expert advisers, military officers, munitions, and equipment to form and supply an army to maintain order in Persia and along her borders. The second provides for a loan of £2,000,000, at 7 per cent., redeemable in twenty years, and possessing priority over all other debts except a former British loan of £1,250,000 made on May 8, 1911. In return for the new loan Persia pledges her customs receipts. The letters offer aid in recovering Persia's war claims and in arranging her boundary lines.

### TEXT OF AGREEMENTS

The text of the two official agreements, of the agreement of May 8, 1911, and of the official letters transmitted, is given herewith:

#### No. 1

#### *Agreement between the Governments of Great Britain and Persia.*

Preamble: In virtue of the close ties of friendship which have existed between the two Governments in the past, and in the conviction that it is in the essential and mutual interests of both in future that these ties should be cemented, and that the progress and prosperity of Persia should be promoted to the utmost, it is hereby agreed between the Persian Government on the one hand and his Britannic Majesty's Minister, acting on behalf of his Government, on the other, as follows:

1. The British Government reiterate, in the most categorical manner, the undertakings which they have repeatedly given in the past to respect absolutely the independence and integrity of Persia.

2. The British Government will supply, at the cost of the Persian Government, the services of whatever expert advisers may, after consultation between the two Governments, be considered necessary for the several departments of the Persian administration. These advisers shall be engaged on contracts and endowed with adequate powers, the nature of which shall be the matter of agreement between the Persian Government and the advisers.

3. The British Government will supply, at the cost of the Persian Government, such officers and such munitions and equipment of modern type as may be adjudged necessary by a joint commission of military experts, British and Persian, which shall assemble forthwith for the purpose of estimating the needs of Persia in respect of the formation of a uniform force which the Persian Government proposes to create for the establishment and preservation of order in the country and on its frontiers.

4. For the purpose of financing the reforms indicated in Clauses 2 and 3 of this agreement, the British Government offer to provide or arrange a substantial loan for the Persian Government, for which adequate security shall be sought by the two Governments in consultation in the revenues of the customs or other sources of income at the disposal of the Persian Government. Pending the completion of negotiations for such a loan, the British Government will supply on account of it such funds as may be necessary for initiating the said reforms.

5. The British Government, fully recognizing the urgent need which exists for the improvement of communications in Persia, with a view both to the extension of trade and the prevention of famine, are prepared to co-operate with the Persian Government for the encouragement of Anglo-Persian enterprise in this direction, both by means of railway construction and other forms of transport; subject always to the examination of the problems by experts and to agreement between the two Governments as to the particular projects which may be most necessary, practicable, and profitable.

6. The two Governments agree to the appointment forthwith of a joint committee of experts for the examination and revision of the existing customs tariff with a view to its reconstruction on a basis calculated to accord



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with the legitimate interests of the country and to promote its prosperity.

*Signed at Teheran, Aug. 9, 1919.*

### No. 2

*Agreement relating to loan of £2,000,000, at 7 per cent., redeemable in twenty years.*

Preamble: Contract between the British Government and the Persian Government with reference to an agreement concluded this day between the said Governments. It is agreed as follows:

Article 1.—The British Government grant a loan of £2,000,000 to the Persian Government, to be paid to the Persian Government as required in such instalments and at such dates as may be indicated by the Persian Government after the British Financial Adviser shall have taken up the duties of his office at Teheran, as provided for in the aforesaid agreement.

Art. 2.—The Persian Government undertakes to pay interest monthly at the rate of 7 per cent. per annum upon sums advanced in accordance with Article 1 up to March 20, 1921, and thereafter to pay monthly such amount as will suffice to liquidate the principal sum and interest thereon at 7 per cent. per annum in twenty years.

Art. 3.—All the revenues and customs receipts assigned in virtue of the contract of May 8, 1911, for the repayment of the loan of £1,250,000 are assigned for the repayment of the present loan with continuity of all conditions stipulated in the said contract, and with priority over all debts other than the 1911 loan and subsequent advances made by the British Government. In case of insufficiency of the receipts indicated above, the Persian Government undertakes to make good the necessary sums from other resources, and for this purpose the Persian Government hereby assigns to the service of the present loan and of the other advances above mentioned, in priority and with continuity of conditions stipulated in the aforesaid contract, the customs receipts of all other regions, in so far as these receipts are or shall be at its disposal.

Art. 4.—The Persian Government will have the right of repayment of the present loan at any date out of the proceeds of any British loan which it may contract for.

*Signed at Teheran, Aug. 9, 1919.*

### No. 3

*Article 5 of contract between the Persian Government and the Imperial Bank of Persia relating to the Persian Government 5 per cent. loan of £1,250,000 of May 8, 1911.*

(Included for reference)

Art. 5.—The Imperial Government of Persia specially assigns to the service of the loan, and as a first charge thereon, subject only to prior charges amounting to £15,714 1s. 10d.

per annum for three years, and £30,278 12s. 7d. per annum from the year 1913 to the year 1928. The full net customs receipts of every description which the Government now is, or at any time hereafter may be, entitled to collect and receive at all ports or places in the Persian Gulf, including Bushire, Bunder Abbas, Lingah, Mohammurah, and Ahwaz, which receipts are hereby made payable to the Bank, and the Imperial Government of Persia hereby engages forthwith after receipt thereof to pay to the Bank all such customs receipts as aforesaid without deduction other than for actual expenses of administration of the customs of the said ports disbursed prior to the date of such payment.

(a) The Imperial Government of Persia undertakes that throughout the continuance of the loan all sums collected by the customs administration shall be paid to the Bank at the ports of collection or at its nearest branch, week by week, for meeting the prior charges referred to above and for the service of the loan, and an account of such receipts shall be submitted to the Persian Government by the Bank at the end of each month.

(b) The Bank shall, out of the moneys so collected, pay the prior charges above mentioned, and the interest and sinking fund of the loan, and shall hold the surplus at the disposal of the Imperial Government of Persia.

(c) The bank undertakes, out of the moneys so received, to pay on behalf of the Imperial Government of Persia the half-yearly coupon in London, and supervise the working of the sinking fund and service of the loan free of charges connected with the same.

(d) In the event of the customs receipts of the above-mentioned ports for any three months falling short of the amount required for the prior charges and the service of the loan, either for interest or amortization, the Imperial Government of Persia binds itself to make good such deficiency from other sources of Government revenue, and, further, should receipts from these sources fall below the amount required as above, the Persian Government hereby assigns for this purpose the revenue derived from the receipts of the telegraphs—this assignment to constitute a second charge on the said telegraph receipts up to the year 1928, after which the telegraph receipts will be free.

### No. 4

*Sir P. Cox to his Highness Vossug-ed-Dowleh.*

British Legation, Teheran, Aug. 9, 1919.

Your Highness: I trust your Highness has been able, during your successful direction of affairs of the Persian State, to convince yourself that His Britannic Majesty's Government have always endeavored to support to the utmost the efforts of your Highness's Cabinet, on the one hand to restore order and security in the interior of the country, and on the other to maintain a policy of close co-

operation between the Persian and British Governments.

As further evidence of the good-will by which the Cabinet of London is inspired, I am now authorized to inform your Highness that, in the event of the agreement regarding projects of reforms which your Government contemplates introducing in Persia being concluded, his Britannic Majesty's Government will be prepared in due course to co-operate with the Persian Government with a view to the realization of the following desiderata:

1. The revision of the treaties actually in force between the two powers.

2. The claim of Persia to compensation for material damage suffered at the hands of other belligerents.

3. The rectification of the frontier of Persia at the points where it is agreed upon by the parties to be justifiable.

The precise manner, time, and means to be chosen for pursuing these aims shall be discussed, as soon as practicable, by the two Governments. I have, &c., P. Z. COX.

#### No. 5

*Sir P. Cox to his Highness Vossug-ed-Dowleh.*

British Legation, Teheran, Aug. 9, 1919.

Your Highness. With reference to the second desideratum indicated in my previous letter of today's date, it is understood and agreed between the two Governments reciprocally that, on the one hand, his Majesty's Government will not claim from the Government of his Majesty the Shah the cost of the maintenance of British troops which his Majesty's Government were obliged to send to Persia owing to Persia's want of power to defend her neutrality, and that on the other hand the Persian Government will not claim from the British Government an indemnity for any damage which may have been caused by the said troops during their presence in Persian territory.

It is to be understood, however, that this agreement of the two parties does not in any way affect the claims of individuals and private institutions, which will be dealt with independently.

A note from your Highness informing me that you accept this position on behalf of the Persian Government will suffice to record the agreement of the two Governments on this subject. I have, &c., P. Z. COX.

#### ENGLISH EXPLANATION

The English explanation of the events that led to the signing of the Anglo-Persian agreement was as follows:

When the operations on the western front were approaching the stage of final success, the Shah appointed Vossug-ed-Dowleh Prime Minister. He, as well as two other Ministers, was favor-

able to British interests. Almost at the same time Great Britain sent as Minister to Teheran Sir Percy Cox. It was desired to conclude an agreement with Persia which would make it possible to safeguard British interests and prevent a recurrence of the difficulties encountered during the war, and which would give Persia the support she needed to maintain her position among the independent nations of the world. The Persian Government, according to this account, realized that Great Britain was the only great neighboring power interested in her fate and able to lend her assistance from a disinterested point of view.

She decided therefore of her own volition to ask Great Britain's aid in putting Persia's situation upon a sound basis, and to conclude an agreement by virtue of which the former country would be able to give to Persia the assistance she required. The possibility of a protectorate was specifically excluded by the first article of the agreement, which brought an end to the intrigues and jealousies of the different powers that had been disorganizing the country.

#### FOREIGN COMMENT

The publication of the treaty, however, aroused considerable comment abroad, some of it hostile. The Chicago Tribune, in its Paris edition, declared that the treaty was in contradiction not only with the Fourteen Points of President Wilson, but also with the clauses of the League of Nations. Many bitter attacks upon the treaty appeared in the French Press, especially in the Temps. Prominent Persians in Paris charged that the treaty reduced their independence to a mockery by placing all their financial and military affairs under British control; also, that it violated Article 10 of the League of Nations covenant. They asserted that under this agreement Persia was placed in the grip of England for twenty years at least by the period fixed for payment of the £2,000,000 loan, with no assurance that military and financial control would end even then.

The Echo de Paris objected that the treaty had been concluded without sub-



mitting it to the League of Nations. Commenting on the treaty terms it said:

If the above stipulations do not constitute a most complete protectorate, then words have lost their meaning. Doubtless nowhere is a formal protectorate mentioned, and doubtless a clause announces the independence and full integrity of Persia, but the substance of the agreement will fool no one.

Le Figaro also said that the Anglo-Persian agreement was equivalent to a protectorate and quoted The Morning Post of London, which said: "Were we not concerned in this matter we should say this was a protectorate."

The Temps on Aug. 16 virtually accused England of violating the covenant of the League of Nations. The promise to respect the integrity and independence of Persia it characterized as an oratorical precaution, and declared that Persian independence was attacked by the treaty itself. Persian sovereignty, it said, was lost by the clauses forcing Persia to employ only British officers and intrusting her finances only to British specialists. Persia, one of the nations invited to join the League of Nations, became the victim of what Article X. of the covenant especially forbade. Further, the Temps continued, Persia has a Constitution—that of 1907—which provides that all treaties must be ratified by its Assembly unless for the sake of expediency they are secret treaties. But this treaty cannot be considered secret because England has repudiated secret diplomacy. It cannot be ratified by the Assembly because no Assembly exists, and none can be elected under the existing régime of British military occupation. The Temps added that France resented this Persian treaty on moral grounds because of its violation of Wilsonian principles and of the League of Nations covenant, and asserted that France had no ulterior motive for its attitude and no intention to ask of England compensatory advantages to condone the offense.

Of the English papers The Daily News stood out in disapproval. Its comment was in part as follows:

Great Britain, having secured by the present agreement a position of monopoly in Persia, is prepared to consider doing for herself and us between herself and Persia what Persia desired the Peace

Conference to do in the name of the Allies as a whole. Why did Great Britain frustrate that legitimate and reasonable desire? Was it in order to retain a lever to raise herself into the position of preponderance she obtains by the present treaty? The suspicion may be ill-founded—we should be thankful to be convinced that it was—but few agreements have worn an uglier look.

Other British papers approved the agreement and disclaimed the designs attributed by foreign criticism. The Daily Chronicle said:

No doubt we shall be accused of endeavoring to establish in Persia a second Egypt, but that is not our intention, nor is it to the interests of this country. A prosperous, well-governed, self-dependent and friendly Persia will be of infinitely more value to us than discontented and dependent. With a frontier bordering upon Russia, it is to her interest and ours that she should be free; for, even if we wanted—which we do not—another Egypt, we should not wish to have it in that place, above all others, where we need a friendly buffer State. We want an independent Persia for precisely the same reason that we have always wanted an independent Afghanistan.

The Morning Post commented as follows:

We do not think the new agreement can arouse the objection of any foreign Government; and, indeed, the services of British troops during the war when they occupied the Caspian region and Bagdad and held (what they still hold) the line from Bagdad to Kasvin, thus preventing the Germans from entering Asia by that route, entitle this country to some recognition.

#### ATTITUDE OF UNITED STATES

London representatives of American oil interests viewed the agreement as an attempt to assure British control over the great Persian oil fields and other natural resources such as the British Government had been planning in the Euphrates Valley; in this connection The London Chronicle's financial editor said that while the agreement was pre-eminently political, it was also true that the Government controlled the Anglo-Persian Oil Company, and no doubt had an eye to its financial interests in Persia.

Officially the Government of the United States had been inclined to favor Persian participation in the Peace Con-

ference. Before it convened, the Persian Government had made representations both to the United States and Great Britain on its right of representation. One of the grounds on which it based this claim was that England, Russia, and Turkey had violated Persian neutrality during the war, the British, in especial, having established military bases on Persian territory and used it as a ground for military operations. In a reply to Persia's request sent by Secretary Lansing to Mirza Ali Kuli Khan, then Persian Chargé d'Affaires at Washington, it was stated that "The Government of the United States regards with sympathy the request that Persian delegates be admitted to the Peace Conference with power to take part in the discussion and determination of all questions with which Persia is interested or concerned." The Persian Government sent its delegation to Paris in January. All American efforts to secure the delegation's participation in the conference, however, proved abortive, and the mission was allowed only to present certain claims of its country on Feb. 14, followed by a supplementary memorandum on March 23 and a reminder on April 6. The Persians declared that no reasonable attention had been paid to their demands.

It was stated on Aug. 29 that Kaighosrow Shahrokh, member and Chief Custodian of the Persian Parliament, who was sent to the United States on a special mission, and who is now in Washington, had filed with Secretary Lansing a protest against the Anglo-Persian agreement, and that other influential Persians in the United States had begun to organize a movement against the new arrangement.

#### BRITISH OFFICIAL DENIALS

Officially, meanwhile, the British Government denied all designs on Persia. Cecil B. Harmsworth, Under Secretary for Foreign Affairs, addressing the House of Commons on Aug. 18, said:

The policy of his Majesty's Government is to assist Persia to re-establish herself on a sound basis. There is not the slightest foundation for a suspicion that the Government proposed or that the Persian Government would have consented

to create anything in the nature of a protectorate.

The Persian Government turned to Great Britain as her most powerful friendly neighbor, and this Government would have departed from its traditional policy of warm interest in the Persian Government had it declined to respond to her appeal.

Mr. Harmsworth said the attitude of the Persian Cabinet and the impending visit of the Shah to England constituted a sufficient answer to all the insinuations.

On Sept. 19 Earl Curzon, Government leader in the House of Lords and President of the council, speaking at a dinner given in London in honor of the Foreign Minister of Persia, said in part:

The independence of Persia is a British as well as a Persian interest. Indeed, our main interest in Persia is its independence. We do not want Persia to be a mere buffer against our enemies. We want her to be a bulwark for the peace of the world, and I can assure our guest he need have no fears upon that point. We shall respect the independence of his country.

We did not ask at the Peace Conference for a mandate in respect to Persia. Had it been offered, we should not have accepted it. I do not believe for a moment that Persia would have asked for it. We prefer to trade with Persia as a partner on equal terms, with that country enjoying her own sovereignty and capable of dealing with us on terms of partnership.

I do not conceal from myself that, fully as we understand the agreement concluded between us, suspicions have been aroused as to its real character. These suspicions rest, in the main, upon a misconception which should not be difficult to remove. I see it stated in some quarters that this agreement is a veiled protectorate by Great Britain over Persia. I take it that a protectorate means some assumption of exclusive responsibility and some curtailment or restriction in the protected country's liberties.

I find no evidence of such a condition of affairs in this agreement. I would not have been a party to any attempt to set up a British protectorate over Persia. In any case, it would have been impossible, because Persia would neither have asked for nor accepted it. On the contrary, she would have resented and resisted it. I should have been opposed to it because it would have been contrary to our repeated engagements, and, in the last resort, because I should have regarded it as inimical to British interests.

We have, or shall have, as a result of this war enough to do in the eastern parts

of the world. If a nation assumes a protectorate, it also assumes certain responsibilities which have a tendency to attain the weight of a heavy burden. Above all, it is compelled to give financial assistance on a scale which may ultimately be overwhelming. Therefore, neither I nor my colleagues would have consented to or acquiesced in anything like the creation of a British protectorate over Persia.

### DENIES VIOLATION OF LEAGUE

Those who believe the British are going, as a result of this agreement, to settle down in Persia and to Anglicize, to Indianize or Europeanize it in any sense of the term are grossly mistaken. All we want to do is to give Persia expert assistance and financial aid which will enable her to carve out her own fortunes as an independent and still living country.

I see it stated in some quarters that this agreement is a disparagement or deliberate neglect of the League of Nations. Articles X. and XX. of the covenant are supposed in some sense to have been ignored by us.

I would say emphatically, on behalf of my Government and after a conversation with his Highness this afternoon, that both his Government and mine accept unreservedly Articles X. and XX. of the covenant of the League of Nations, and that we see in them nothing inconsistent with what we have done. On the contrary, as soon as the treaty of peace is ratified and as soon as the Council of the League of Nations comes into effective existence, it is the intention of his Government and mine to communicate the agreement to the council of the League with a full explanation and defense of its contents.

There is another point in the agreement concerning which there has been some misunderstanding. There is a passage in it which says the two Governments had agreed to the appointment of a joint committee of experts for the examination and revision of existing customs tariffs, and it seems to have been inferred that Great Britain is claiming the right to revise

customs treaties, not only between Persia and Great Britain, but between Persia and foreign powers. An examination of the text shows there is no ground for this suspicion.

Again, when we undertake in this agreement to co-operate with the Persian Government for the encouragement of Anglo-Persian enterprises, for the development of the country, we create thereby no monopoly. We claim no exclusive rights for ourselves to the exclusion of other powers, and, indeed, some of them have rendered substantial service to that country. \* \* \*

I ask our guest to give, as I am confident he will be able to do, recognition of the fact that in the recent negotiations between us both parties acted with absolute freedom and were subject to no pressure whatsoever. We could not have imposed this agreement upon Persia if Persia had not been willing to accept it, and that country could not have wrung it from us. We are jointly prepared to defend this agreement, and look forward to the vindication of its real character in its operation.

Prince Firuz, Persian Foreign Minister, speaking in Teheran for the Shah, who was in Paris incognito, stated on Oct. 11 that Persia had sent a delegation to the Peace Conference when it was first organized, but the delegates had been refused admission; in the distracted condition of the country it had turned to Great Britain for financial and other assistance, and had received it. The agreement concluded with the British Ministry, he said, would be submitted to the Persian Parliament at an early date, and then to the League of Nations for approval. "Nothing in this agreement," he added, "affects the independence of Persia. It gives no permanent rights to Great Britain, nor any monopolies. We can ourselves fix the powers of counselors and of any military instructors it may please us to accept from England."

## Text of the Shantung Treaty of 1898

### What China Conceded to Germany

CHINA refused to sign the Treaty of Versailles because that treaty gave to Japan, temporarily, at least, the concessions formerly wrung from China by the German Empire; the President of China, however, issued a mandate at

Peking on Sept. 24, 1919, announcing the termination of the war between that country and Germany. The mandate stated that, though China had refused to sign the treaty, it now recognized all the articles of that document except the



one relating to the Shantung concessions. In view of the continued importance of the Shantung question in international affairs CURRENT HISTORY here presents the text of the original treaty of March 6, 1898, between Germany and China, which came into force with the formal exchange of ratifications at Berlin on April 29, 1898. The portions of the treaty embodying the "commercial concessions" (Parts II. and III.) were not made public officially until ten years later.

Following is the text of the entire document as translated from the German official version:

The incident at the mission station in the prefecture of Tsaochoufu in Shantung having now been settled by amicable agreement, the Imperial Chinese Government regards the occasion as a suitable one for giving a special and concrete proof of its grateful recognition of the friendship which has hitherto at all times been manifested by Germany toward China. In consequence, the Imperial German Government and the Imperial Chinese Government, inspired by the mutual and reciprocal desire to strengthen the bonds of friendship between their two countries and further to develop the economic and trade relations of the citizens of the two States respectively with each other, have concluded the following special convention:

*Part I.—Leasing-Arrangements Concerning Kiao-Chau*

**ARTICLE I.**—His Majesty the Emperor of China, in pursuance of the object of strengthening the friendly relations between China and Germany, and increasing the military preparedness of the Chinese Empire, gives his promise—while he reserves to himself all rights of sovereignty in a zone fifty kilometers (one hundred Chinese li) in width surrounding the line of high-water mark of Kiao-Chau Bay—to permit within this zone the free passage of German troops at all times, and also to make no decree concerning measures of policy or administration affecting this zone without the previous assent of the German Government; and especially not to interpose any hindrance to any regulation of the water courses which at any time may become necessary. His Majesty the Emperor of China hereby reserves to himself the right, in friendly understanding with the German Government, to station troops in the zone above mentioned, and also to decree other military administrative measures.

**ARTICLE II.**—With the object of fulfilling the justifiable wish of the German Emperor, that Germany, like other powers, may have a place on the Chinese coast under its own jurisdiction, for the repair and fitting out of its ships, for the storing of materials and

supplies for the same, and also for the establishment of other appliances connected therewith, his Majesty the Emperor of China concedes to Germany, by way of lease, provisionally for ninety-nine years, both sides of the entrance to Kiao-Chau Bay. Germany undertakes to carry through to completion, upon the territory conceded to it, the fortification of the buildings and establishments and for the defense of the entrance of the harbor.

**ARTICLE III.**—In order to prevent any possibility of conflicts arising, the Imperial Chinese Government will not, during the term of the lease, exercise rights of sovereignty, but concedes the exercise of the same to Germany, over the following explicitly defined territory:

1. On the northerly side of the entrance of the bay: The tongue of land bounded on its northeasterly side by a line drawn from the northeasterly corner of Potato Island to Loshan Harbor.
2. On the southerly side of the entrance of the bay: The tongue of land bounded on its southwesterly side by a line drawn from the southwesterly point of the inlet situated southwestward of Chiposan Island in a straight line to Tolosan Island.
3. The Chiposan Islands and Potato Island.
4. The whole expanse of water of the bay up to the highest water-mark as it is at this time.
5. All the islands which front upon Kiao-Chau Bay, and which require to be taken into consideration for the defense of the bay from the side toward the sea, namely, for example, Tolosan, Tschallientau, &c.

The high contracting parties bind themselves to have planned out and established an exact fixation of the boundaries of this territory leased to Germany and also of the fifty-kilometer zone around the bay; this to be done by commissioners appointed by both parties respectively and in a manner adapted to the local circumstances.

Chinese warships and merchant ships shall participate in all privileges in Kiao-Chau Bay on the same basis with the other nations which are on friendly terms with Germany, and the entrance and departure, as well as the sojourn of Chinese ships in the bay, shall be subjected to no other limitations than those which the Imperial German Government, by authority of the rights of sovereignty over the whole extent of the bay ancillary to its land rights and hereby conceded to it, may, at any time, by public decree, declare to be prohibitions applicable to the ships of other nations.

**ARTICLE IV.**—Germany obligates itself to erect the necessary guides and signals for navigation on the islands and shoals in front of the entrance of the bay.

No imposts shall be collected from Chinese warships or merchant ships in Kiao-Chau Bay except those to which other ships are sub-



jected, for the purpose of the upkeep of the necessary harbor and wharf establishments.

**ARTICLE V.**—In case Germany should hereafter at any time express the wish to give back Kiao-Chau Bay to China before the expiration of the terms of the lease, China obligates itself to make good the expenditures which Germany shall have made in Kiao-Chau, and to concede to Germany a better place to be under Germany's own jurisdiction.

Germany obligates itself never to give any kind of leasehold right to any other power.

The Chinese people residing in the leased territory, assuming that they demean themselves in conformity with the laws and the public order, shall participate at all times in the protection of the German Government. So far as their lands are not included in plans for public improvements, they shall be at liberty to remain upon them.

If parcels of real estate owned by Chinese shall be included in plans for public improvements, the owner shall be indemnified for them.

As respects the reorganization of the Chinese customs stations which, as formerly situated, were outside the leased territory of Germany, but within the community-zone of fifty kilometers, the Imperial German Government intends to enter into an amicable understanding with the Chinese Government in regard to the determinate regulation of the customs boundary and the collection of customs, in a manner which will protect all the interests of China; and it binds itself to enter into further negotiations on this subject.

### *Part II.—Railroad and Mining Concessions*

**ARTICLE I.**—The Imperial Chinese Government grants to Germany the concession for the following lines of railroad in the Province of Shantung:

1. From Kiao-Chau by way of Weilsien, Chingchou, Poshan, Tzechuan, and Tsinanfu, and from thence in a straight line to the boundary of Shantung;
2. From Kiao-Chau to Ichoufu and from thence onward through Laiwuhsien to Tsinanfu.

It is understood that the building of the section from Tsinanfu to the boundary of Shantung shall not be entered upon until after the completion of the road to Tsinanfu, in order that an opportunity may be given for considering the connection of this line with the line to be built by China itself. The special agreement to be made after consultation, in regard to the details of all the undertakings, shall determine the route for this last section.

**ARTICLE II.**—For the building of the above-named lines of railroad, one or more German-Chinese railroad companies shall be formed. German and Chinese merchants shall be at liberty to contribute capital therefor, and on both sides there shall be named

trustworthy officials to supervise these undertakings.

**ARTICLE III.**—For the regulation of the details a special agreement will be drawn up by the high contracting parties. China and Germany will regulate the matter for themselves; nevertheless the Chinese Government hereby obligates itself to the German-Chinese railroad companies which are to build the railroads to concede fair terms for the building and operation of the designated railroads, so that in all economic questions they shall not be placed in a worse position than other Chinese-European companies elsewhere in the Chinese Empire. This provision has reference only to economic matters. No part whatsoever of the Province of Shantung can be annexed or occupied by the building of the railroad lines.

**ARTICLE IV.**—Along the railroads above named within a space of thirty li from the lines, especially in Poshan and Weilsien on the Kiao-Chau-Tsinanfu line, and also in Ichoufu, and Laiwuhsien on the Kiao-Chau-Ichoufu-Tsinanfu line, it shall be permissible for German contractors to work the coal-beds, and carry on other undertakings, and also to carry into execution the plans for necessary public works. As respects these undertakings German and Chinese merchants shall be at liberty to associate themselves in the furnishing of the capital. As in the case of the railroad concessions, so also as respects the working of mines, appropriate special arrangements will be agreed upon after mutual consultation. The Chinese Government hereby promises to concede to the German merchants and engineers fair terms in all respects, in harmony with the arrangements above mentioned undertaken by it in reference to railroads, so that the German contractors shall not be placed in a worse position than other Chinese-European companies elsewhere in the Chinese Empire. Moreover, this provision has reference only to economic matters, and has no other meaning.

### *Part III.—Priority Rights in the Province of Shantung*

The Imperial Chinese Government obligates itself, in all cases in which for any purposes whatsoever within the Province of Shantung, the asking of foreign aid in persons, capital, or material shall be under consideration, to tender the public works and the supplying of materials to which the plans relate, for a first bid, to German industrial development engineers and material supply merchants who are engaged in similar undertakings.

In case the German industrial development engineers and material supply merchants are not inclined to undertake the carrying out of such works or the supplying of the materials, China shall be at liberty to proceed in any other manner at its pleasure.

The foregoing arrangements shall be ratified by the sovereigns of the two States which are the makers of this agreement, and

the instruments of ratification shall be so exchanged that, upon the receipt in Berlin of the instrument of ratification on the part of China, the instrument of ratification on the part of Germany shall be handed to the Chinese Minister in Berlin.

The following agreement is drawn up in four originals—two German and two Chinese: and on March 6, 1898 equivalent to the fourteenth day of the second moon in the twenty-fourth year of Kuang-hsü, it was signed by

the representatives of the two States which are the makers of the agreement.

(Signed)

Baron von HEYKING, Imperial German Minister.

LI HUNG-CHANG, Imperial Chinese Chief Secretary, Minister of the Tsungli-Yamên, &c.

WENG T'UNG-HO, Imperial Chinese Chief Secretary, member of the Council of State, Minister of the Tsungli-Yamên, &c.

## Shantung Under General Ma Liang

By GEORGE E. SOKOLSKY

[MANAGER OF THE CHINA BUREAU OF INFORMATION]

*The Governmental methods of General Ma Liang, the pro-Japanese ruler of Shantung Province, are described in this article by Mr. Sokolsky, the head of a Chinese bureau of information recently established in Shanghai, China. Though Ma Liang is a Chinaman, his sympathies are on the Japanese side of the controversy. His acts in enforcing martial law in the disputed province during August, 1919, are here reviewed from a Chinese viewpoint.*

THINGS reached their climax in Shantung at the end of July, when the Civil Governor, Shen Ming Chang, resigned. Thus the last barrier between the Chinese and the Japanese disappeared. Governor Shen was beloved by the people of the province, and he resigned because of his inability to settle the many disputes which arose between China and Japan in a manner acceptable to the Chinese people; because he wished to protest against the high-handed actions of the Japanese in Shantung; and because he was bitter against the Japanese, stating that they were riding roughshod over China.

After the Civil Governor had resigned, martial law was declared and General Ma Liang was appointed to carry out its provisions. Ma Liang is a man of considerable education and ability. He has written a series of books on the subject of physical training which are the best in the Chinese language. He is a brilliant commander and is very much beloved by his troops. However, he has a purely military point of view, and is unable to understand the present patriotic movements in China, except as a direct offense to the militarists and as an insult to him personally. His army is paid out of a loan which was made by Japan to General "Little" Hsu, and he feels

that if the Japanese lost their power his army would be unpaid. Therefore he has been acting in the interest of Japan and against the interest of his own country in the province.

Ma Liang's attitude toward Japan is best described in his own words in a speech which he delivered at the Normal School for Boys in Tsinan on July 22. He said:

What we eat, the Japanese give us; our clothes, the Japanese give us. We should unite with the Japanese and be as one. We must show the Japanese how grateful we are to them for all their kindness. If you persist in refusing to buy Japanese goods I will force you to buy them. \* \* \*

The Americans want us not to buy Japanese goods, because the white peoples want us to destroy ourselves and the Japanese. The Chinese refused to sign the Peace Treaty only because the Americans told them not to do it. Had they signed the Peace Treaty the following special privileges would have accrued to China:

1. Japan and China would have been friendly to each other.
2. Extraterritoriality would have been abolished, and hereafter Chinese officials would be able to punish Europeans and Americans.
3. The customs would have been revised favorably to China.

Had the Peace Treaty been signed these three points would have been gained and only Tsing-tao lost.



William Robertson what I had told him. This I did. Excusing myself owing to pressure of work, I then left the room. The order for the production of 1,000 tanks was reinstated next day.

In May, 1917, Sir Douglas Haig wrote a letter to Lord Derby, the Secretary of State for War, in which he said that the importance of tanks was firmly established and that there should be a special department at the War Office to look after them. A committee was therefore set up, with General Capper as Chairman. On July 27 Sir Eustace d'Eyncourt and I ceased to attend the meetings of this committee. We found that the three military members, who a month before had never even seen a tank, laid down all rulings even with regard to design and production. They were in the majority and we could do nothing. Instead of orders being given for thousands of tanks, as I had hoped, Mr. Churchill told me that the requirements of the army for 1918 were to be 1,350 fighting tanks. This I determined to fight with every means in my power, and I told Mr. Churchill so. I then had an interview with Sir William Robertson, Chief of the Imperial General Staff, and told him that the proposed preparations for 1918 were wholly and entirely inadequate.

On Oct. 11 I asked for an interview with Mr. Churchill in order to put my views before him, for he appeared to be taking the advice of the War Office and not of the pioneers of mechanical warfare. He said that I had his confidence, but that the War Office wanted a change made. The War Office, he said, accused me of lumbering them up with useless tanks at the front and of wasting millions of the public money. In the opinion of the War Office there had been a total failure in design, no progress had been made, all the money spent on tanks had been wasted, and the belief in mechanical warfare was now at such a low ebb that they proposed to give it up entirely. \* \* \* On Oct. 15 I was told by Sir Arthur Duckham that three Generals at the War Office had asked for my removal.

The whole trouble with the War Office was that I had pressed for a large pro-

gram of tanks, at least 4,000, for the fighting of 1918, but the committee against which we had continually protested, with its War Office majority of Generals who knew nothing of tanks, had overruled me. Now, at a time when the decisions of experts were absolutely necessary in preparation for 1918, and when it was clear to us that enormous quantities of tanks were needed, the War Office program was for 1,350 tanks. Mr. Churchill told me that he agreed with Sir Eustace d'Eyncourt and me that quantities of tanks were necessary for 1918, but as Minister of Munitions he could not argue with the Generals at the War Office about their requirements; his business simply was to supply what they wanted.

Next day Sir E. d'Eyncourt and I asked for an interview with Mr. Churchill. He refused to see Sir E. d'Eyncourt, and told me that, with regret, he had decided to appoint a new man in my place, and, therefore, there was no object in discussing the situation. He added that he was in power and, therefore, it was his responsibility, and that he had taken the advice of the Council member, Sir Arthur Duckham. I told him that I would not resign, as I believed it to be against the public interest, but that he could dismiss me. I had an interview with Sir Arthur Duckham on the same day, and he told me that Mr. Churchill was unable to persuade the War Office to have a larger number of tanks, but that, as he was a believer in mechanical warfare, it was his opinion that America should be persuaded to arm herself with the necessary number of tanks for next year's fighting.

On April 8, 1918, Lord Milner, now Secretary of State for War, came to see me at the offices of the Mechanical Warfare (Oversea and Allies) Department in Paris. I explained to him the development of mechanical warfare, and told him that the tanks had great power of destruction quite out of proportion to their own total cost of humanity, which was limited to eight men a tank. I explained that I had been removed from my position on the demand of the War Office because I had fought for the development of mechanical warfare, and

told the War Office that their preparations for 1918 were entirely inadequate; that the program had now been increased, too late, from 1,350 to nearer 5,000; that I had fought for the standardization of mechanical warfare against continual change of design, and that standardization was at last to be brought in by August, 1918—again too late. I said that we had fought our hardest to prevent inexperienced officers from ruining the one development in this country in which we had outstripped the Germans, but that instead of continuing its healthy growth under imaginative prac-

tical men, it had been placed under the heel of elderly service men, with the usual results: that the modern methods of standardization and efficiency, untrammelled by army procedure and prejudice, had been stamped out.

Finally, I begged him to see Sir Eustace d'Eyncourt and to discuss the question of some proper authority to control and develop mechanical warfare. From this date a new era of progress started for mechanical warfare at the War Office, with Sir Henry Wilson as Chief of the Imperial General Staff and General Harrington as Deputy Chief.

## Colonel McCrae's Famous Poem and a Reply

### IN FLANDERS FIELDS

By JOHN McCRAE

In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly.  
Scarce heard amid the guns below.

We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.

Take up our quarrel with the foe!  
To you from failing hands we throw  
The torch; be yours to hold it high!  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.  
France, June, 1915.

### YE ARE NOT DEAD

By FRANK E. HERING

In Flanders still the poppies grow  
Among the crosses, bending low,  
On fragile stems, their cups of red  
Like censers swinging o'er the dead  
That fell short days ago.

Ye are not dead! If it were so  
We that abide could never go  
As blithely marching by your bed  
In Flanders fields.

Because your bodies lie below,  
Above, with an intenser glow,  
The Torch moves on; in your brave stead  
Men dare to bleed as ye have bled—  
That larks may sing, and poppies blow  
In Flanders fields.  
South Bend, Ind., Oct. 30, 1918.





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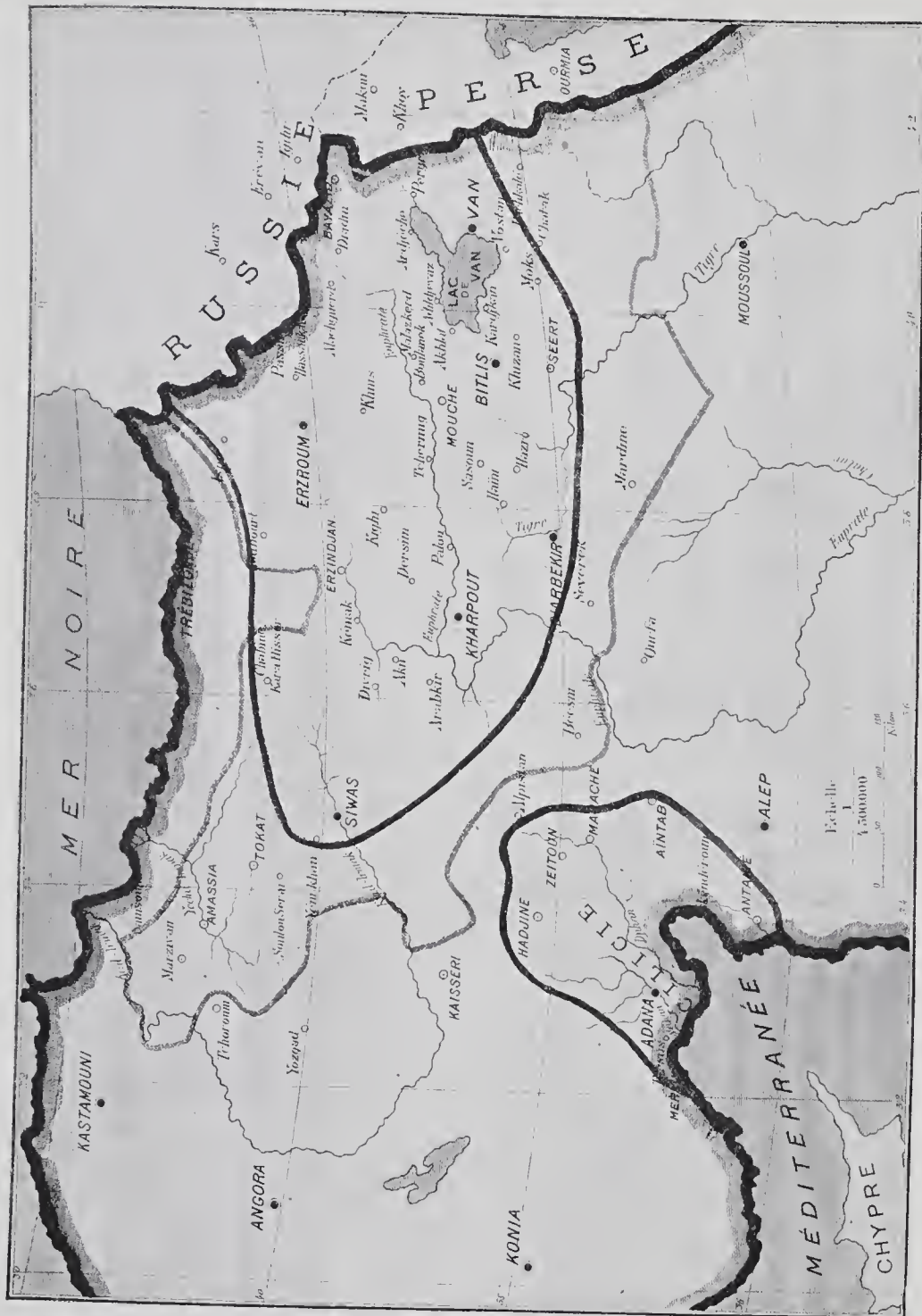
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MAP OF ARMENIA

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New Honorary editors: Anatole France, Georges Clemenceau, Victor Berard, Jean Longuet, and Prof. Samuel T. Dutton, LL. D.

"Who can foretell our future? Spare me the attempt.  
We are like a harvest reaped by bad husbandmen  
Amidst encircling gloom and cloud."

JOHN KATHOLIKOS  
*Armenian Historian of the Tenth Century.*

"To serve Armenia is to serve civilization."

WILLIAM EWART GLADSTONE

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Number 1

## Assassinating Armenia

By EDWARD H. CLEMENT

(*Editor of the Boston Evening Transcript, 1881-1906*)

THE British Premier, the other day, gave the figures of the sacrifice of British lives to August, officers and men, at a little under 400,000. But according to the best official statistics 500,000 non-combatant Armenians were massacred by the Sultan Abdul Hamid, the Great Powers' solicitously nursed "Sick Man of Europe", twenty years ago, in 1894-95-96. It was the same thing again under the "Young Turks" who sent Abdul into exile. In 1909 "Young Turkey" massacred, according to the most reliable computations, from 50,000 to 63,000 Armenians and desolated the whole province of Cilicia, of which Adana, scene of the worst butchery, is the principal city. With the opening of the great war, the Turks in "mobilizing" hounded the Armenian young men into barracks, and plundered their unprotected homes of their goods, their wives and their children. All through last winter famished Armenian refugees to the number of 200,000 from Turkish Armenia and Persian Armenia struggled through mountain snows to the Russian boundary lines, only a fraction surviving the exposure and starvation of their flight. To-day, behind the dropped curtain of the siege of the Dardanelles, wholesale butchery of the Christian population of Constantinople and the interior is in process, if not, alas! already finished. One thing the Turk seems determined on, before his expulsion from Europe,—to leave nothing of Armenia, or at least of the Armenians.

This murderous spite of the Turks against the Armenians is rooted in some of the primordial passions of the human beast, and, in itself, is enough to convict the collapsed Turkish state of a hopeless, unassimilable barbarism. It is the frank, ungoverned lust of the savage for the beautiful Armenian women, and of the Oriental bandit and nomad for the goods and wealth of an industrious, capable, civilized, thrifty Christian people. Shame at their own backwardness and moral and intellectual inferiority enters into this ferocity of the Turks against their Armenian subjects. It does not sweeten the Turkish temper to behold the dwindling of their empire to the limits of Constantinople. Even within the modern epoch, as lately as a generation after the discovery of America, the Turkish Empire extended from the boundaries of Germany in middle Europe to the boundaries of Persia; then Hungary, Poland, and Bulgaria had long before succumbed to the conquering Sultans; thus the Black Sea was practically Turkey's, and in North Africa her sway extended from the Nile to the Atlantic.

When the Turks first appeared in ancient Armenia, driven out of Asia before the fiercer Mongols, Armenia was a kingdom of such importance in mediaeval Europe (the Thirteenth Century) that Britain was glad to accept her assistance in an alliance against aggressions of continental nations. Armenia, cultivated, Christian, prosperous in trade and commerce, exchang-

ing the products of the East and of its arts with the European peoples, was, first, gradually permeated with the Asiatic horde, and then overwhelmed by the armed nomads on horseback. Hers was the doom of serving as a "buffer state", like Russia, absorbing the incursions of Asia's barbarous early seekers of "places in the sun", and so saving the Western nations of Europe. In fact long before the Christian era, the situation of Armenia, as bridging border-land, the connecting link between East and West, had doomed this beautiful land to be, in age after age, the battlefield of races. Here the ancient Greeks met the Persian hosts, here Xenophon executed his retreat to the sea, and Alexander "conquered the world", that is, all the existing nations, and here Greece and Rome fought out their rivalry for the ascendancy in the classic period. This was the highway by which Greek influence and letters, libraries and scholars and philosophers passed from Athens in Greece to Alexandria in Egypt. Through the Dark Ages of Europe, in the night of anarchy that descended with the Goths and Vandals on fallen Rome, Armenia was a light to the world. It invented an alphabet, cultivated learning and established a Christian Church—the first organized Christianity in the world, a State Church and one so well organized, and so inextricably bound up with the State's institutions, as to be now, indeed, all that is left of the great Armenian kingdom of the Middle Ages of Europe. Armenia saw the Crusades passing through, and welcomed the mailed knights of Richard Coeur de Lion and sped them on their way. The Armenian alphabet gave the first translation of the Bible to the world.

Such are the antecedents of the historical people whom the Turk is methodically setting himself to extirpate, root and branch, as his last infamy before quitting Europe, "bag and baggage". Lord Bryce, late British Ambassador to the United States, has just called the attention of the Christian world to the process: the young men are forced into the Turkish army; the younger women are taken for Turkish harems and kept in a virtual state of slavery; the old people and children are driven out upon the roads into unhealthy districts, without provision of any kind, and their corpses strew the highways and hillsides. At Trebizond, where there was a population of over 10,000 Armenians, according to the Italian consul's report, they were driven into the sea by Turkish soldiery, or taken upon boats and thrown overboard and drowned,—all of them, women and children. Viscount Bryce gives the weight of his authority to the estimate that a half-million have thus been slaughtered or de-

ported out of the Armenian population within the past year.

But the blood of the Armenians is upon the head of all the European Powers; all have had a hand, at one time and another, in the bolstering up of the Turkish barbarism in Constantinople, the key city of the great land route to the East from the West, from time immemorial. In 1878 Russia was at the gates of the city, camped after a triumphant campaign (with Armenian military genius on both sides) in the very suburbs, at San Stefano. The imperialistic interests of Russia required the destruction of the Turk, but the imperialistic interests of Great Britain dictated his preservation. So Disraeli, with the assistance of the still more astute and unscrupulous Bismarck, substituted the Treaty of Berlin for the Treaty of San Stefano. England had saved Turkey and kicked the Armenians back into the Turkish hell,—but she had paved the way for the entrance of Germany into the position of vantage that she now holds on the Bosphorus. Soon followed that concession of land from the Bosphorus to the Persian Gulf on which to build a railway,—the basic cause of the great war at present raging. The price paid to the German Emperor for his support of Armenian massacres was the concession of this Bagdad railway route. For keeping Armenia weltering in the Turkish hell, Europe has been visited with the catastrophic war. It is Europe's Nemesis.

Through five centuries the Turkish barbarians, encamped amid the ruins of Armenia's venerable civilization and a Christianity representing the first centuries of the Church, have succeeded, by shameless and unrelenting cruelties, in reducing the Armenian population to 4,000,000. Since the Disraeli-Bismarck "Concert of Europe" and "Peace with Honor" of 1878, Europe, deadlocked, has had to look on, hypocritically and idly protesting, while the Armenians have been actually slaughtered and exiled until there were not above two millions left on the soil at the beginning of the war, in 1914. Since May last more have perished than in all Abdul Hamid's massacres—by this time undoubtedly more than another million, leaving less than a single million more to go. It is simply the deliberate annihilation by Moslem barbarism of the most ancient and most Christian, historically, nation of Europe, before our eyes, in calculated, cold-blooded, methodical processes, under the deadlock of the immoral and futile "Balance of Power," celebrated as Lord Beaconsfield's "Peace with Honor"—the last "Balance of Power" that Europe will tolerate of that base kind.

Boston, Mass.



# Armenia and America

By the HON. W. BOURKE COCKRAN

Ladies and Gentlemen:

**T**HIS is no ordinary occasion. No ordinary events have brought us together. Results of no ordinary moment, I venture to hope, will be produced by these proceedings. We have met primarily to express our horror of atrocities unspeakable perpetrated on Christians in Armenia. But we have also to consider whether any duty is imposed upon us as American citizens by the fact that similar outrages are probably in course of perpetration at this very moment, and unless some force intervenes to arrest them they are likely to continue until a peaceful, unoffending, industrious but helpless people shall have been entirely exterminated from the face of the earth.

In considering a question so grave which may involve consequences so portentous, it is absolutely essential that we be perfectly sure of the facts underlying it. I say this because while the character of these atrocities has been graphically described, the extent of them has been left somewhat vague. To remove all doubt on this head, I shall begin by stating in presence of these devoted American missionaries just returned from Armenia (whom I beg to correct my figures if they be erroneous), that according to my information the number of human lives destroyed in the course of these massacres reaches the stupefying figure of from five hundred thousand to eight hundred thousand. Dr. Barton says I am correct. But even this wholesale butchery does not exhaust the horror of these outrages or even constitute their worst feature. From two hundred to two hundred and fifty thousand women, I understand, have been consigned to a fate so dreadful that with respect to them our bitterest tears must flow because they were *not* killed by the butcher's knife. Again these returned missionaries say I am speaking within the bounds of accuracy.

Of one fact at least there can be no possible question. These barbarities both in their extent and in their savagery are absolutely without parallel or precedent in the whole history of human depravity.

Now, what obligation, task or duty does this frightful injury to humanity impose upon us citizens of the United States? Everyone I suppose will concede that this country should protest against continuance of these outrages. I confess I have little patience with

suggestions which have become so general in these days that we should protest against this act or that act of some other country. I do not believe that this country should ever protest unless it is prepared to follow protest by prohibition. Protests against wrong are mere expressions of despair by weak nations. Prevention of wrong is a privilege of strong nations. A weak nation can only protest against that which it has not power to prevent. A great nation while it might well protest as a matter of international politeness or comity against wrong perpetrated or threatened by another country, yet when the protest proved unavailing it should forthwith use all the force at its command to prevent the act of which it complains. Unless it is ready to back protest by prohibition, silence is the role which best befits it, or rather the role least likely to abase its dignity or disturb its serenity. For us to protest against these outrages and do nothing more, would in my judgment be worse than useless. There is nothing these assassins would welcome so warmly as a diplomatic correspondence which might be prolonged until the last Armenian man had been butchered and the last Armenian woman defiled.

And so the ultimate capital question arising from these conditions for the American people to decide is this: Are we under an obligation imposed upon us by civilization to protest against the awful deeds in Armenia that have been described here to-day and to accompany our protest by a plain intimation that if it prove unavailing fast upon its heels will follow prohibition stern and unconditional to be enforced by all the power, moral and physical, which the United States can command?

It will probably be said that an attempt to redress injuries in a distant part of the world, even to terminate atrocities so shocking as those which are being perpetrated on the Armenians is not an enterprise which can be reconciled with sound or prudent policy; that massacres in another country do not concern us as a nation; that it is quite enough for us to protect the lives of our own citizens and the chastity of our women without undertaking to defend human lives and the integrity of womanhood in another and a foreign land. But none of these objections is new. All of them have been interposed before to another proposal that this country risk its treasure and the lives of its citizens to prevent the perpetration of barbarities on land outside

our territory but close to our doors, and they were answered by the American people in a fashion that changed the map of the world.

I venture to hope the question now confronting them will be answered in the same resolute fashion.

Just nineteen years ago in Chickering Hall—at that time a well-known meeting place in this city, though it did not accommodate one-half the number gathered here—I had the honor to appear before an assembly which for the first time in the public discussions of this country demanded that the United States intervene to prevent ruthless massacres, wholesale bloodshed, and unlimited arson in the neighboring island of Cuba, then a possession of the Spanish Crown. That speech at the time was criticized and indeed denounced as extravagant, unneutral, improper and even incendiary. But within less than two years intervention had become an accomplished fact. The sword of liberation and justice drawn by the United States struck the sword of oppression from the hand of the foreign tyrant; the soil of Cuba was delivered from the devastating blight of an alien government, and a new republic was added to the free prosperous nations of the world.

Now the problem that we are considering is the problem of Cuba magnified ten thousand times. And as the problem of Cuba was solved to the glory of this country and the welfare of humanity, so this problem of Armenia, I believe, will be solved with equal credit to the American people and with even greater benefit to this generation.

That speech at Chickering Hall was not delivered at the beginning of the revolt in Cuba. However warmly we might sympathize with a people struggling for freedom, our duty as a nation to the family of nations forbade us from interfering with constituted authority, whatever its origin or nature, so long as it continued to be in fact an authority—that is to say so long as it remained capable of performing the essential functions of government. The essential functions of government are protection of life, limb and property. So long as the government of a country shows a disposition and possesses capacity to discharge that function, other countries must respect its sovereignty. But when government itself becomes a party to wholesale massacre—perpetrates it, tolerates it, encourages it, or for any reason fails to prevent it—then government which is the highest fruit of civilization is found perverting its powers to perpetration of the very enormities which government is established to prevent. And this condition, much worse than anarchy, every agency of civilization should strive to remove.

And so when in Cuba the Spanish government, in-



HON. W. BOURKE COCKRAN

capable of maintaining its authority over the Island, undertook to terrorize the population it could not govern by wholesale destruction of life and property, and this had continued for nearly ten years, the meeting assembled at Chickering Hall declared it had become the duty of this country to demand that these outrages perpetrated almost at our doors should cease. Remember we did not ask liberation of the island, but we did demand the cessation of outrages. If cessation of outrages entailed liberation of the island we did not consider that a reason for suppressing or withholding our demand that they must cease.

To those persons (and there were many) who declared then that we had no warrant for challenging Spanish authority in Cuba under international law, we answered that the American people were governed by a higher law than any that could be reduced to formulas. That was the law of nature and of nature's God. We insisted that a government which confessed that it could not perpetuate itself except by perpetrating the crimes which government is organized to prevent, must be removed from the face of the earth which it afflicted. There is but one condition under which this earth has ever become articulate. Through all the generations that have passed over her she has always remained silent, uncomplaining, the generous mother providing subsistence for the millions that have inhabited her. Her surface may be furrowed by the plough and instead of protesting she blesses with abundant harvests the labor of the husbandman. Her bosom may be torn



by the pickaxe, and instead of resisting she crowns the miner's toil with rewards which contribute decisively to the resources of the human family. Once and once only does she find a voice and that is when the blood of man shed in wanton destruction stains her face. Then she cries aloud to Heaven for vengeance. And that cry has never remained permanently unanswered.

The Reverend gentleman who opened these proceedings with prayer reminded us, and reminded happily, that vengeance belongs to the Lord. That is indeed a prerogative which we believe the Almighty has reserved to Himself. No attempt has ever yet been made to usurp that authority without bringing grave disaster upon its author. We do not urge vengeance. We demand justice. We know not what God's vengeance shall be for crimes already committed. But we know that His Justice requires prevention of new crimes and we can make ourselves His instruments to effect that measure of justice.

The justice which we are now called upon to make effective is not to remove conditions inconsistent with Christian civilization on a neighboring island. It is to maintain the integrity of Christendom itself. It is true the theatre in which this justice must be done is far distant. But when from five hundred to eight hundred thousand human beings are killed, slaughtered, under circumstances that are almost indescribable; when women by hundreds of thousands are profaned, all distinctions of race, of nationality, or of clime, disappear and we realize only that these men are our brothers and these women our sisters. We can no longer ignore these outrages pleading ignorance as an excuse for our inactivity. After what has been said here we must either tolerate them or prevent them. Either we must remain silent spectators of these infamies, and by our silence and inactivity permit them to continue, or else we must intervene to prevent them;—at first indeed with friendly remonstrance against their continuance, but with a plain intimation that if remonstrances do not suffice to stop them we are determined to find a way that will stop them.

We have established justice in Cuba. Yet the injustice we took up arms to end in that island was but trifling compared to the horrors under which the Armenians have suffered and the additional horrors with which they are threatened. Would anybody now obliterate from our history the page that tells the story of our intervention in Cuba and the glorious fruits it has borne? And shall it be said that we who have shown our ability to terminate outrages upon a neighboring island are powerless to end outrages immeasurably worse, merely because they are perpetrated at a greater

distance? Can distance chill our ardor for justice and by chilling our hearts paralyze our arm? No, there is one pursuit in which the American people have never tired—in which they have never grown discouraged or disheartened—and that is the pursuit of justice whether for themselves or for any of the human race.

It may be asked why it is our duty more than the duty of any other Christian power to take decisive action for the termination of these outrages. Well, the answer is that high station imposes great obligations. We claim the primacy of civilization and by making that claim we assume the duty to lead other nations in the pathway of sacrifice as well as on the road to achievement. But whether that primacy of civilization which we have always claimed be conceded or disputed, there can be no question that we are the only great nation whose hands are now free to compel regard for the essentials of civilization, when they are persistently and wantonly disregarded anywhere upon this earth.

Civilization has been overthrown in Armenia—whether by the connivance of its government or in spite of its government is not worth discussing. The task before us is to re-establish civilized conditions in that land so sorely tried, afflicted and oppressed. If we take the first step towards discharging that duty, then this meeting may well bear results more glorious for humanity than that other meeting nineteen years ago which first voiced the demand of the American people that ruthless murder and massacre must end in Cuba, even if ending them entailed destruction of the government responsible for them.

When such a duty devolves upon a civilized nation the more promptly it is met the less burdensome and onerous will be the cost of discharging it. That assemblage at Chickering Hall nineteen years ago was not followed immediately by intervention. More than a year elapsed before the forces of the United States were landing on the shores of Cuba. Had the recommendations of that meeting been promptly enforced there never would have been a Spanish War. Cuba would have been liberated, through negotiations between this government and the Spanish government, several thousands of our own citizens would not have been killed, and no perplexing Philippine problem would have remained to distract American politics.

But it may be said that we have not power to stop those massacres in Armenia. Well we can try. When we have made the effort and exhausted in it every resource at our command we can leave the results in the hands of Almighty God, serene in the consciousness of having borne our full part in defending that civ-

ization of which the blessings we enjoy as freemen should constitute us soldiers and champions.

And I will be greatly surprised if the American people hesitate to undertake this task by reason of any difficulties it may present. It surely cannot be that in this age Justice is without champions as valiant or defenders as effective as in an earlier and much cruder state of civilization.

Conceive what is here at stake! Not the lives of men as in Cuba, not the integrity of property, not the maintenance of buildings, not even the administration of law. All these are indeed involved,—but above and beyond them the purity of womanhood, the sanctity of motherhood, the integrity of maidenhood. They can be saved only by the might of the American nation.

No such issue ever before confronted Christian nations. No such opportunity was ever offered to the nation that leads them all. It is over eight hundred years since word went all over the world that the sepulchre where the Body of Our Lord had lain was being profaned by infidels who had seized possession of the Holy Land, and that pilgrims seeking it in pious enterprise were injured, robbed and killed by predecessors of the assassins whose barbarities now shock civilization.

That was a period of widespread disorder. Never in the history of mankind was war more general or more continuous. Yet all Christendom instantly arose in one common attempt to purify the soil which had been trodden by the steps of the Saviour from the polluting grasp of the Saracen. Nations that had been in arms against each other forgot their quarrels. There was but one purpose governing Christian men everywhere and that was to employ all their resources, to sell lands, houses, possessions of every kind and convert them into arms that the aggressive march of Islam which threatened to overwhelm Christendom might be arrested. That movement of Christianity did not permanently expel the Saracens from Jerusalem, but it did work a revolution in the whole aspect of the world. The necessity of providing the Crusading armies with transportation and subsistence led to a revival of industry. Communes were formed, manufactures were established, arts were revived. This whole mercantile, industrial, peaceful civilization of ours springs directly from that movement of Christendom to save itself from the danger of Mohammedan domination. Christian civilization saved by the Crusades has brought forth the wonderful blessings which you and I enjoy, and that civilization has for its cornerstone what? Not any formula engraved on stone or written on parchment;

not highly organized military forces; not any complex system of laws; but reverence for the dignity and devotion to the purity of womanhood. That is its distinguishing feature, its decisive contribution to the progress of man and to the civilization of the world. Regard for the purity of woman is alike a conspicuous feature of the old dispensation and the new, which together constitute the source and foundation of Christian civilization. An essential feature of the Christian revelation is an acknowledgment that at the time of the Redemption there was but one people in the world among whom a woman could have been found pure enough to hold Almighty God Himself within her body without injury to His Divinity. And to-day when representatives of all the elements constituting this civilization are here to join in denouncing these massacres in Armenia, can there be any doubt that this Christian nation will proceed to end them and that too without being deterred by any apprehension of what it may cost to end them?

If eight hundred years ago all members of the Christian family combined without counting the cost to save from profanation the tomb in which the dead body of Our Saviour laid but a few days, shall we in this age hesitate at any sacrifice that may be necessary to guard the purity of that womanhood from which His Living Body emerged for final Redemption of the world? No, I do not believe for a moment that distance will discourage or difficulty prevent us from discharging now the duty which our pre-eminence in Christendom imposes upon us.

If the Armenian nation can be saved from extermination, and Armenian women from profanation only by forcible intervention, then I am sure every American man would willingly bear his part in the sacrifice. Nay, I believe each one would demand a share in it as a right of his manhood.

But I don't for one moment believe that to end these atrocities it will be necessary for us to take up arms. If the American people demand now in the name of womanhood, in the name of civilization, in the name of the whole human family that this unspeakable stain upon our generation shall end and end at once, I do not think we need concern ourselves much about what may be necessary afterwards. There will be no "afterwards." When the Americans speak with unanimous voice through their President, there is no power on earth that can withstand their demands. Of this we have just had a striking illustration.

Quite recently the President of the United States in the course of a correspondence with another country asserted as a principle of modern civilization that a



peaceable citizen of the United States has the right to go upon any ship, belligerent or otherwise, about his lawful business, and that his life must be safe from reckless assault by ships of war at sea. Now that was a proposition which might have been disputed. It was at least arguable. The other government might have argued that any neutral going on board a ship, the sinking of which was an act of legitimate war, must take the chances of what might happen to him; that he was entitled to no better protection than the flag under which he had chosen to sail could afford him. But the President did not invoke mere technicalities of international law. He spoke for the fundamental moral law and because the American people were solidly behind him, everything for which he contended has been fully conceded.

Whatever question there might have been about the correctness of his legal propositions, when he penned that letter, there can be none now. That concession makes the President's contention the international law of the world for all time to come. Here we have a gain for civilization so important that it is beyond our capacity now to measure its full value.

Let the President of the United States speak now, backed by the unanimous support of the American people, and there will be no necessity for using force or even threatening it. Let him speak not alone for the American people but for all Christian nations. Let him ask the support of every Christian community for his demand that these outrages end. No country, no people, no sovereign, no segment of a people, can afford to stand silent or indifferent in face of such an appeal. The demand of the President that the earth be spared from further desecration of its bosom by wholesale butchery of the human beings to whom it has given existence would be in very truth the voice of God. Here we can be suspected of no disposition to enlarge our territory or extend our influence, except as moral influence is always extended by a noble deed. The action which we contemplate now we are willing that all the world shall share. We have no enemies to attack. There is no country against which we cherish any hostility. But murder and arson and outrage perpetrated on such frightful scale and the ignorance or hate which produced them we will wage war against so long as we have moral or physical resources at our command. Your generous applause expresses as I believe, the ardent desire of the American people to maintain friendly relations with all governments, their scrupulous purpose to respect the existence of each one, to covet neither the territory nor possessions of any, but at the same time their firm determination that wholesale

butchery of helpless, unarmed human beings numbering hundreds of thousands shall not be tolerated anywhere on the face of the earth—whether the butchers be acting by authority of a government or in defiance of it—and above all their determination to end anything like wholesale profanation of women, whose purity is the cornerstone of Christian civilization, the source of all human progress, the light of all human hope.

Now it has been said here that a Turkish official denies the perpetration of these atrocities. Well, we concede that raises an issue which should be carefully and impartially considered. Our first demand, then, is that the President of the United States, by agencies of his own selection, shall proceed to ascertain the facts as they exist, and for this purpose that he shall demand authority to send representatives into every part of this territory which has been described as the theatre of these massacres. If it turn out that no such atrocities have been committed, his commission will proclaim the glad tidings to all the world. The government and individuals charged with responsibility for these horrors will be relieved from imputations now grievously weighing upon them. Our sacred duty to civilization and to the human family will be fully performed. If on the other hand it be proved that these statements are substantially accurate, then I repeat it will become the duty of the President to protest in friendly form at first against continuance of these outrages, and if that be insufficient, that he will then employ all the power and all the resources of the United States to end perpetration of monstrous crimes which, while scourging frightfully one part of the human family, discredit all government, and by discrediting it impeach the value and imperil the integrity of civilization itself.

## Starving Armenia

By WILLIAM WATSON

OPEN your hearts, ye clothed from head to feet,  
 Ye housed and whole, who listen to the cry  
 Of them that not yet slain and mangled lie,  
 Only despoiled of all that made life sweet—  
 Only left bare to snow, and wind, and sleet,  
 And roofless to the inhospitable sky,  
 Give them of your abundance, lest they die,  
 And famine make this mighty woe complete;  
 And lest—if truly, as your creeds aver,  
 A day of reckoning come—it be your lot  
 To hear the voice of the uprisen dead:  
 "We were the naked whom ye covered not,  
 The sick to whom ye did not minister,  
 And the ahungered whom ye gave not bread."



THE NEW ARMENIA



The Turk: "Military necessity."



More than 800,000 of the 1,500,000 Armenians have been slaughtered by the Turks since May 15, 1915.

The German Eagle: "How goes it, dear Ally?"

The Turkey Buzzard: "If the last census report is correct, one-third of the Armenian question is settled."

—MORRIS in the Harper's Weekly



# Honor

FROM THE ARMENIAN OF AVEDIS AHARONIAN

TRANSLATED BY ARSHAG MAHDESIAN

(Reprinted from *The Outlook*, October 13, 1915)

THE villages of Shadakh were filled with alarm. The name of Miko resounded from one mountain to the other and all the length of the valley. He had encamped on the summit of a cliff, whence he spread terror throughout the countryside. To the enemy he was like a lion that had escaped from his iron cage, athirst for vengeance against those who had subjected him to a merciless slavery. The Turkish and Kurdish brigands, the scourge of the Armenian villages, shook with fear at the mention of the dread name of Miko. The Armenians blessed him; they prayed for his life. But among them there were, indeed, some who cursed their benefactor. It is thus that the sick child curses the doctor. The apathy of the slave leads him to prefer peace and quietude, no matter how disastrous. And no one cursed Miko so heartily as Hairo, of the village of K——.

Hairo was perfectly contented with his circumstances. In his stable were two strong oxen and some cows. Moreover, he possessed fields, which he cultivated with his own hands. He lived in peace and harmony with his parents, already advanced in age, and a young sister. It was true that at harvest time the Kurds and the Turks seized the greater part of his crops. Without doubt Hairo worked much and enjoyed little, but what remained had sufficed for his meager needs. It was said that the Turks had abducted an Armenian maiden, that the officials who had installed themselves in the house of Hairo's neighbor had outraged the man's wife, that the governor had insulted the daughter of the mayor. But these things did not concern Hairo. Everything was tranquil in his abode. No one had ever yet made rude remarks to his sister, Nazeh. "Besides," he would argue to himself, "who is blameable in such cases? The people know that these things are customary among the infidels; when they have strangers in their houses, let them keep the family apart." Thus he calmed his conscience. Each morning, with his whip across his shoulder, he drove his oxen to the fields, and at evening he returned, humming a song. Why should he not curse Miko? Had not Miko's audacious deeds aroused the anger of the Kurds and the officials until there was even a question of establishing a military post in the village?

Soon, indeed, this military post was established. It was near the fountain where the young girls of the village repaired for water. And for that reason Hairo was still further incensed at Miko and his comrades. An incident which happened then only served to increase this hatred.

It was at the close of an autumn day. Hairo, far from the village, in the solitary valley, had just finished plowing his last furrow.

"Good luck, Hairo!" cried some one, and Hairo, turning his head, saw Miko and his band of *haidouks* or revolutionists.

"Salutation!" responded Hairo, with suppressed hatred.

"What are you doing there, Hairo?"

"Do you not see that I am working?"

"But why work?"

In answer to this outlandish question Hairo stared at Miko and muttered:

"One would think you did not know that one has a family to support, and needs bread!"

"Ah, you labor in order to have bread!" exclaimed Miko, ironically. "You do well, Hairo! But do the Kurds and the Turkish officials leave you enough bread? Since you labor so much, have you still some bread at home?"

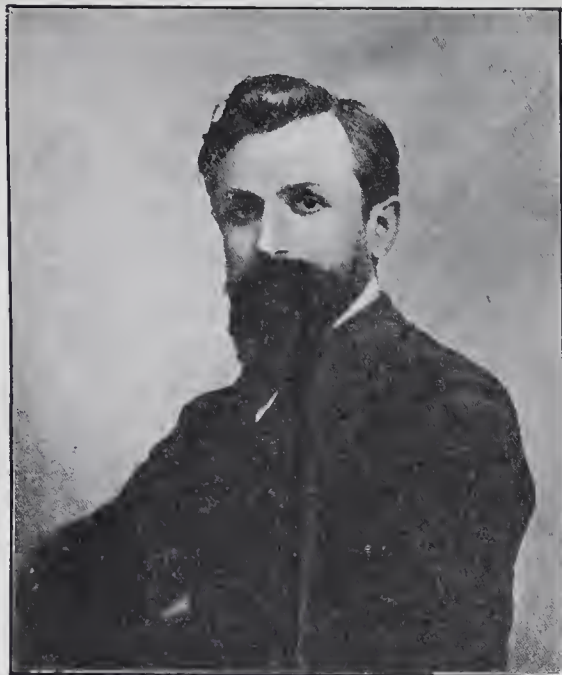
"Assuredly," answered Hairo.

"I am very glad of it," replied Miko. "In that case, dear neighbor, we shall watch your oxen while you go and fetch us some. As you see, we are fugitives living in the mountains; we are forbidden to enter the villages. We are Christians like you, Armenians like you, and we have eaten nothing since yesterday."

That was the last straw! Hairo to go and bring bread for the bandits—for the rebels! He sought an excuse to refuse, alleging fatigue and the distance, but in vain. Miko became more stern, more imperious. And Hairo at last submitted, muttering, as he left his oxen and took the path to the village:

"May God turn his face from you!"

Passing the military post, he stopped. A terrible thought crossed his brain: Would it not be best to warn the officials and thus to rid himself forever of this demon Miko? He took a few steps forward with



AVEDIS AHARONIAN

this intention, but suddenly a name which he had heard in church and which never had recurred to him so forcibly held him back—Judas! He stopped short, his lips repeating automatically, "Judas! Judas!" He even seemed to hear a mysterious voice repeating ceaselessly: "Judas! Judas!" He hastened past the military post as though to flee the temptation.

Miko received the bread. Hairo's hatred of Miko increased tenfold. He would have been glad if the authorities had arrested Miko, if they had destroyed him. But he himself was afraid of committing a crime by betraying Miko.

Days passed, and Hairo resumed his customary labor; he even forgot about Miko. Then, one dark and ominous evening, as he returned from the fields, walking slowly, nonchalantly, like the two indolent oxen which he drove, and humming a tune while the oxen chewed their cuds, he was suddenly startled by the shriek of a woman. He stood petrified, shuddering to the marrow of his bones. Even the oxen were startled and pricked up their ears.

Inside the military post a crime was surely being committed—the victim must be a woman. Near the fountain was the pitcher which she had brought for water. Hairo's first impulse was to flee. What could he do? Should he enter or cry for help? Of what use would that be? Why meddle with the affairs of others? Did it concern him? He merely wondered who the woman might be.

He took one step forward, but could not proceed. He seemed powerless to move; an irresistible force

nailed him before the military post. It was the powerful voice of justice, newly awakened in his soul, that held him there, that protested against the horror of the crime committed.

Suddenly the door of the military post opened, and a woman, tearing herself from the foul hands of the officials, flew into the arms of Hairo, screaming, pitifully:

"Save me, brother, save me!"

It was Naze!h!

Hairo's eyesight failed him, as though a thunderbolt had stricken him blind. It seemed to him that the universe was falling to pieces; that the world was coming to an end. Thus he bore home the little unconscious Naze!h. Then he withdrew to a corner, shedding tears that could not assuage his grief. It was long since he had wept, and his copious tears were bestowed upon all the wounded, dishonored Armenian women and maidens, whose anguish he now could realize. He wiped his eyes and seized a club. The night had already fallen.

"Where are you going, my son?" asked the old father. "The night is pitch-black; you can expect nothing good, either from heaven or earth."

"I must go away," answered Hairo. "What I have seen I can no longer endure. Does it rain? So much the better. May it rain stones upon my head! Oh, why have I not been stricken mute? I cursed Miko and his deeds, but if the deeds of Miko are accursed whose shall be blessed? Mine? I labor to nourish the Kurds and the Turks, and the officials dishonor my sister."

So saying, Hairo threw his peasant's cap to the ground, knotted a kerchief around his brow, after the fashion of women, and was lost in the darkness and the rain to search for Miko. Long he wandered, muttering always the name of Miko. The rain beat against his face, the wind tangled his hair, but on he went, like the spirit of darkness in search of his prey, like a ghost which the paternal curse drives from the tomb in the terrifying hours of the dark night. Now and again he stumbled, exhausted, in the darkness. He wished that he might change into a flame, to set the world afire, that the military post and its accursed officials might be consumed. He vowed to be avenged, to wash in death the stain of dishonor upon his sister. It was necessary to find Miko at any cost. For days, for weeks, he wandered; at last he found him, and threw himself at his feet.

"I am unfit to live longer, Chief," Hairo groaned. "Kill me and throw my corpse to the dogs; I wish no more of this existence. The people related to me



many wrongs, but I did not feel the misery of others. No one had ever wounded me; no one had ever pierced my heart; my sister had not been outraged. Kill me if you will, but avenge the honor of Nazeh. Destroy the military post, massacre the officials, and thus you will avenge all our outraged Armenian maidens."

His face burned with anguish; he tore his breast with his nails; it seemed to him that he had been buried in burning coals. He lamented his former ingratitude to Miko and his comrades. Never was contrition more profound and sincere. It was thus that Hairo became a *haidouk*.

"Chief," he repeated often to Miko, "see that I do not die before having beheld with my own eyes the massacre of these ravishers. Then I am willing to die a thousand deaths for you, to go even to the depths of hell, if you wish."

At last the hour of sacred vengeance sounded. It was a dismal night of the late fall. The village of K—— was sunk in a troubled sleep. In those regions sleep is akin to death, so much do the unfortunate people fear the unknown danger which they always feel hovering over them. Nazeh lay with open eyes. Since the outrage and the disappearance of her brother sleep had forsaken her eyelids. She lived only in the hope and expectation of her brother's return. Suddenly the dismal barking of dogs was heard in the distance, and the village dogs responded. That was the only manifestation of life in the village. Then a loud report rent the silence, followed by a fusillade.

Nazeh raised herself upon her bed and listened. With the reports of the guns were now mingled cries from the direction of the military post. She trembled, feeling instinctively that the turmoil concerned herself.

She arose noiselessly, dressed herself, and, opening the door cautiously, mounted to the roof of the house. The military post was a mass of flame, illuminating all the village. In the light of the conflagration a desperate battle was being fought. The guns thundered ceaselessly, and Nazeh's breast heaved with the emotion of mingled fear and delight. The thought that Hairo was there, in that combat, perhaps wounded, inspired her with extraordinary courage, and she was seized with an irresistible desire to be near the fire, near Hairo—to see with her own eyes the slaughter of her tormentors, to hear their groans and their death-rattle of agony.

She descended from the roof and ran to the military post. There raged a terrific battle. Some of the officials shrieked in the flames, and others, while seeking to flee, fell under the bullets of the *haidouks*. One of the *haidouks* was distinguished by his ardor in the com-

bat no less than by his cruelty; he was a tall, broad-shouldered peasant who wore a strange headdress, a kerchief knotted around his head, as worn by women. The commands shouted by Miko, the Chief, rang through the air; the faces of the avengers, lighted by the flames, wore a dreadful aspect. All at once, as a shot rang across the flames, the man in the kerchief reeled and fell, and Nazeh at that instant reached his side and caught him in her arms.

Hairo passed his arm tenderly around her neck and embraced her. He was pale; his lips trembled. The girl saw that he leaned more and more heavily upon his elbow. The blood flowed from a wound in his breast. Nazeh pressed her hand upon the gaping wound, and covered his pale brow with kisses. Rapidly his strength failed; and as he threw aside the kerchief that had been his headdress he murmured:

"Now I can die; I have vindicated my manhood and avenged your honor!"

## A Prayer for Armenia

(Tune: "God save the Queen.")

By JOHN MATTHEWS

**G**OD save Armenia,  
Her strength and comfort stand  
Ever in Thee;  
Send her deliverance,  
Peace and good governance,  
Her hearths' and homes' defence,  
And set her free.

Oh, Lord, our God, arise,  
Uplift Armenia's eyes,  
And end her strife.  
All hearts her cry attend,  
Let foe be turned to friend,  
Her wings of hope extend  
To glorious life.

And not her land alone,  
But be Thy mercies known  
All peoples o'er;  
Lord! make the nations see  
That strength should righteous be,  
And in one family  
Learn war no more.

## The Mother's Dream

*From the Armenian of Siamanto*

**L**ET me write now and tell you of my dream.  
It was upon the midnight of All Saints,  
Sudden before me your four brothers knelt;  
They wore no shrouds, no vestiges of flesh;  
Groping in darkness, with abysmal eyes,  
Weeping before their mother thus they come  
To tell their memories of other days.

"Mother, the dawning of the bygone days!  
We four together, from beneath the ground,  
To-day have sought once more your little door  
To tap on it, companioned by the storm.  
Mother, be not afraid, no strangers we!  
And, lonely in your slumber, wait at least  
And let us watch your face in death's dark night!"

"Mother, the holiness of bygone days!  
Out of my heart, 'neath our poor graveyard's earth,  
Mother, a flower of love for you has grown!"

"Mother, the sweetness of the bygone days!  
For you two jars with my salt tears are filled."

"Mother, the happiness of bygone days!  
For you have burning roses, flowers of hope,  
Sprung into fiery blossom from my soul."

"O mother, the heroic manliness  
Of bygone days! Out of my breast-bones now  
Two shields for your protection have been wrought."

"Mother, your peerless beauty in the past!  
How many furrows now have marked your brow!"  
(Thus spake your eldest brother.) "All alone  
Under your roof-tree, how can you endure?  
These seven years, we seven times have tapped  
Upon your little door, but till to-night  
We never yet have found the door unclosed.  
What traveler do you await to-night?  
Behold, your fragile hut is tottering,  
Like to a heap of moldering coffin-boards.  
See how the leaves, storm-rent, fall from the trees!  
The guiltless doves are dying in the brook,  
And still, upon the threshold of your home,  
Mother, the black snakes lick our dried-up blood.  
The garden has no leaf, no fruit, no brier.  
We four together have been through the hut,

And at the sight of us our broken swords  
Gave out once more a single flash of light.  
Empty the larder was, and in the barn  
A white lamb bleated, biting at its hoofs.  
Mother, the plenty of the bygone days!  
The love and pity of the bygone days!  
How can you live here in your empty hut,  
Here in your empty hut how can you live?"

The four were mute; but when I spoke your name,  
And sobbed tempestuously in my dream,  
They wildly, with bowed heads, began to weep.  
"But still," I said, "your brother is alive,  
The little one, who did not see you die.  
It is for him alone I live to-day."  
Then they burst forth, and poured upon mine eyes  
The terrible black teardrops of the dead.  
"A brother, oh, we have a brother yet,  
A brother, oh, a brother in the world!  
Mother, the misery of coming days!  
Hereafter, how shall we to earth return?  
Now how, oh how, shall we to earth return?"

Trans. by ALICE STONE BLACKWELL

## The Pro-Armenian Mass Meeting

**A** GREAT Mass Meeting was held under the joint  
auspices of the Committee on Armenian Atrocities  
and the Committee of Armenian Sympathizers at the  
Century Theatre, Sunday afternoon, October 17, to  
protest against the Turkish outrages perpetrated upon  
the Armenians. Mr. Hamilton Holt, editor of *The  
Independent*, presided, and the speakers were the Rev.  
Dr. James L. Barton, the Hon. W. Bourke Cockran,  
Rabbi Stephen S. Wise, Mrs. Anna Garlin Spencer  
and the Rev. Dr. Ernest Yarrow.

"We are assembled together, this afternoon," said  
Mr. Holt in his opening address, "as Americans to  
raise our voices in protest against the greatest hecatomb  
known to history.

"We call upon Germany, who alone can save  
Armenia, to prevail upon Turkey to spare Christianity  
within her dominions. Though the public conscience  
of mankind may not be listened to in Constantinople,  
it must be heard in Berlin.

"We call upon all organs of public opinion in the  
United States to join in the appeal, to the end that an  
ancient and noble race may be saved the dreadful and  
irrevocable doom of extinction."



On the platform were Mgr. M. J. Lavelle, representing Cardinal Farley; Rabbi Stephen S. Wise, the Hon. W. Bourke Cockran, Father John J. Wynne, Dr. James L. Barton, of Boston, the Rev. Ernest Yarrow, of the Turkish Missions, Mrs. Anna Garlin Spencer, professor in Drew Theological Seminary, Dr. H. Pereira Mendes, Dr. and Mrs. E. L. Breed and Drs. J. H. Snowden, Joseph K. Green, F. D. Grelk, Prof. W. W. Rockwell, Charles R. Crane, Prof. Samuel T. Dutton, and the Rev. M. Manigian.

The meeting was opened with an invocation by the Rev. Dr. Joseph K. Green, for fifty years a resident missionary in Turkey. The chairman then introduced Dr. James L. Barton, for seven years president of Euphrates College, an American educational institution in Armenia.

"We are here," said Dr. Barton, "to consider facts that bear upon the Armenian situation in the Turkish Empire, facts from which we cannot escape."

Referring to the report made by the Committee on Armenian Atrocities, Dr. Barton said the disclosures were for the most part taken from official documents in the State Department at Washington.

"The committee," he said, "took steps to get only facts, and went to Washington and examined the official reports to the State Department. They ask why we did not publish the names of the persons who made the reports. The reason is obvious. One of the laws of Turkey is retaliation. One of our Consuls asked that his name be withheld because he would have to quit his post if his name became known."

Dr. Barton held up a great mass of papers, all copies of official reports to the State Department. Excerpts were read telling of terrible tortures, in thousands of instances causing death.

He read a statement by a well-known Armenian, a graduate of an American university, just arrived in this country. He told of the fate of 1,215 men. These men were herded together and then in groups of twenty-five were sent away by order of the Government and all of them brutally slain. The executioners, he said, were Turkish gendarmes and murderers and other criminals freed from jails to assist in the killing of Armenians.

"The reward of these murderers," said the statement, "was the money and valuables found on the bodies of their victims. One of these men boasted that he had killed fifty in one night and that he got 150 pounds in Turkish money for his night's work."

The Hon. W. Bourke Cockran, the second speaker, electrified the audience by his eloquent oration which

was enthusiastically and almost constantly greeted with prolonged applause. On the request of the editor of THE NEW ARMENIA, Mr. Cockran has consented to revise his speech, which appears elsewhere in this issue, from stenographic notes taken during its delivery.

Dr. Wise, in the course of his humanitarian speech, said that Germany and Austria could do much toward ending the Armenian atrocities, and if they did not do so, those nations might find out that "certain victories are more disastrous than any defeats."

"If the Germans would alienate the good will of those who still remain neutral," said Dr. Wise, "let these outrages go on unchecked. If they would rehabilitate themselves, let them say to the Turks: 'Not one more drop of blood must be shed.'"

The Rev. Dr. Ernest Yarrow, who recently arrived from Van, Armenia, described the systematic and thoroughly organized attempt of the Turkish Government to extirpate the Armenians.

Mrs. Anna Garlin Spencer, professor in Drew Theological Seminary, expressed the hope that when women could exert their influence in politics and in diplomacy horrors like the Turkish atrocities would never disgrace civilization.

The Rev. Dr. William J. Haven proposed, and the Rev. John J. Wynne, S.J., editor of the *Catholic Encyclopaedia*, seconded the following resolutions, which were unanimously adopted:

"Whereas, The civilized world has been shocked by the series of massacres and deportations of Armenians in the Turkish Empire; and

"Whereas, These crimes and outrages committed upon industrious, thrifty and peace-loving people, find no justification, viewed either in the light of law or humanity; and

"Whereas, Those Armenians who survive are in great need of succor and relief, be it hereby

"Resolved, That as American citizens we make our most solemn protest against these cruel and inhuman practices, and implore all officials and others having influence in the Turkish Empire to put an end to these wrongs and to render every aid to the American Ambassador and others who would rescue and repatriate a people who by their history and achievement have been a credit to the Empire; and be it

"Resolved further, That war, wherever and by whatever nation waged, affords no warrant for inhumanity towards innocent persons. The slaughter of non-combatant men, the tortures, mutilations, and outrages committed upon women and children, wherever committed, have given to the fairest places upon the earth the semblance of hell. In the name of the God of Nations and our common humanity, we call upon the nations at war to cease these crimes against civilization and morality."

A collection amounting to more than twenty-six hundred dollars was received in aid of the sufferers of the stricken Armenian people.

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A. C. Speer.  
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1928  
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# THE NEW ARMENIA

... A PERIODICAL OF LIBERATION ...

Published Fortnightly.

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CHRISTMAS IN ARMENIA

# THE NEW ARMENIA

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Established as "Armenia" in Boston, Mass., under the honorary editorship of Julia Ward Howe, Alice Stone Blackwell, Charlotte Perkins Gilman, Lucia Ames Mead, Rev. Charles Gordon Ames, Edward H. Clement, Prof. Albert S. Cook, Ph. D., L. H. D., Rev. Charles F. Dole, Rahhi Charles Fleischer, William Lloyd Garrison, Edwin D. Mead, Rollo Ogden, James Bronson Reynolds and Prof. William G. Ward.

New honorary editors: Anatole France, Georges Clemenceau, Victor Berard, Jean Longuet, and Prof. Samuel T. Dutton, LL. D.

"Who can foretell our future? Spare me the attempt.  
We are like a harvest reaped by bad husbandmen  
Amidst encircling gloom and cloud."

JOHN KATHOLIKOS

*Armenian Historian of the Tenth Century.*

"To serve Armenia is to serve civilization."

WILLIAM EWART GLADSTONE

Volume VIII

DECEMBER 15, 1915

Number 2

## Who are the Armenians?

By JAMES L. BARTON, D. D., LL. D.

*(Foreign Secretary American Board of Commissioners for Foreign Missions.)*

THE Armenians, whose extermination by the Turks is now threatened, are one of the oldest races of history. The earliest Biblical mention of the land occupied throughout their entire historical period is the allusion to Ararat. Later it is reported that the parricidal son of Sennacherib escaped after his crime into the land of Armenia. Armenia furnished Tyre with horses and mules as reported by Ezekiel, and the king of Armenia was an ally of Cyrus the Great in the overthrow of the Babylonians in the 6th century B. C. In the inscription of the Achemenidae at Persepolis and at Behistun the name Armenia appears repeatedly. Herodotus mentions the absorption of the Armenian Empire in that of Darius 514, B. C., when tribute was exacted. From that period to the present time this ancient race has figured in the history of the country centering in the high plateau from which flow the Tigris, the Euphrates, the Halys and the Araxes rivers.

Their own traditions take them back to Noah and make them members of the Japhetic branch of the human family. As a race they have a varied history. They were an ally of Rome in 67 B. C., and in 261 A. D. became again subject to Persia. Their last kingdom was in the Taurus Mountains, in Northern Cilicia, until 1375, when Armenia lost its last vestige of separate national existence.

They are supposed to be of Aryan origin, though having not a little in common with non-Aryan races. They do not call themselves in their own tongue "Armenians," but Haik, and their country Haiasdan, thus fixing in their name the tradition of their immediate descent from Haik, the direct descendant, fifth removed, from Noah.

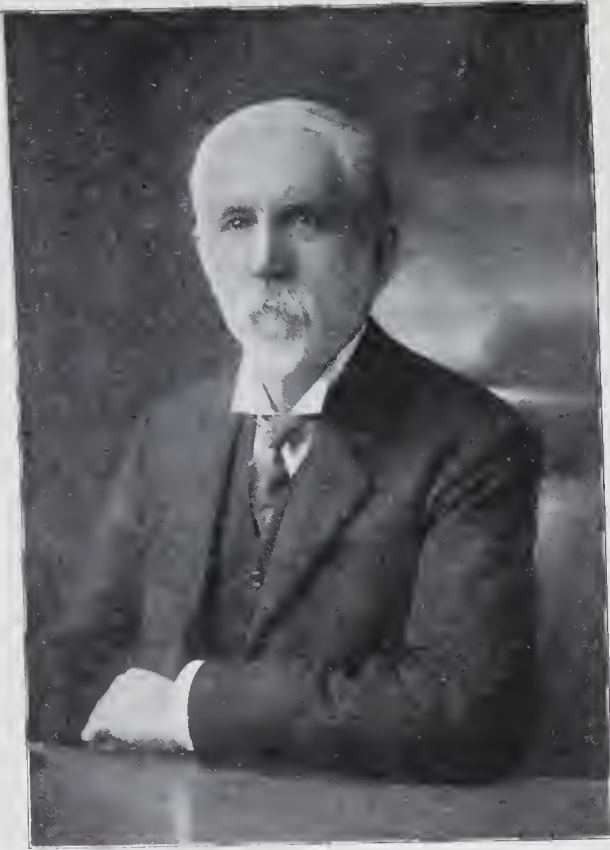
They were the first race or nation to adopt Christianity as a national religion, and so the Armenian Church is the oldest of all national Churches, dating back to the beginning of the fourth century.

They were at first a part of the Greek Church, but a separation occurred in 451, by which the Armenian or Gregorian Church became independent. It is the Church that has held the Armenians together during the centuries of the dispersion, accompanied at times by severe persecutions.

Physically and intellectually the Armenians are fully equal to any of the races that occupy the Near East, and to most they are decidedly superior. Viscount Bryce and W. Palgrave, as well as a host of other students of the race, speak of them as finely formed, quick of intellect and perception, and inclined to intellectual pursuits. They possess remarkable tact and skill in business matters, and are enterprising and ambitious. They are industrious, frugal and prolific, possessing unusual recuperative powers and of a hopeful disposition.

Out from among the Armenians have come some of the noted leaders of the Near East, as well as men who have won distinction in many departments of activity in Europe and America. General Loris Melikoff, of Russia, was an Armenian, as was also Nubar Pasha, of Egypt, and a long list of men of conspicuous ability and talent who have served the Turkish Government and their own race in military, administrative, literary, commercial and educational capacities. In our own country, Armenians hold high positions in all of the learned professions, and rank among the first scholars in our universities and colleges. In their own country they are primarily cul-





Dr. JAMES L. BARTON

tivators of the soil, artisans, merchants, educators, professional men and bankers. They are conspicuously peaceful, domestic in their tastes, proud of their name and history, and peculiarly devoted to their fatherland.

When, nearly a century ago, the American Board of Commissioners for Foreign Missions introduced modern education into Turkey, the most immediate response came from the Armenians. Almost by instinct they seemed to grasp the value and importance of education and became the chief patrons, supporters and promoters of the modern school. At great sacrifice they gave liberally for the upkeep and endowment of schools and for the education of their children. I know of no other example in history where a new and modern idea was more quickly accepted by an Eastern race and so generally acted upon.

Because of this far vision and spirit of enterprise, they have more generally patronized the American schools and colleges in that country than any other race. Their belief in and zeal for schools of lower grade and eagerness to secure the advantages of such for every Armenian village, has been a modern phenomenon. Because of this passion for educational advantages for their children, the Armenians were fast coming to be recognized as the best educated and most promising race in Turkey.

For centuries the Armenians had not been permitted to bear arms or even to possess them. Ambitions

in the direction of military achievements never disturbed them. While many longed for, and in their heart hoped that the day would sometime come when there might be an independent if not an autonomous Armenia, the fact that the race was widely scattered over the entire Turkish Empire among a far larger number of different races, convinced the thoughtful, sober leaders of the race that such a dream could not be realized by force.

During the last 500 years there has never been an uprising of the Armenian race, or anything that even threatened such a move. They have been the most constructively valuable to the Turkish Government of any of the non-Moslem peoples.

At the same time it must be acknowledged that the rapidly increasing prosperity of the Armenians as a whole, due to their superior ability, marked industry, love of education and fecundity, did cause Abdul Hamid alarm and undoubtedly led to the massacres of 1895-96. Undoubtedly tradition and Moslem hatred for the Christian Armenians and the attempt, in some places, of the Armenians to defend themselves when attacked, notably at Van in April of this year, made some of the Turkish leaders fear that there was imminent danger of a general Armenian uprising all over the country. The absurdity of such a possibility needs but to be mentioned to be recognized.

This is the race that is now face to face with destruction and whose helplessness cries mightily to the heart of humanity for immediate and effectual help. It is a situation unprecedented in history, so far as I am aware, and one which, if permitted to continue unchecked, will cast an eternal cloud over the fair civilization of the 20th century.

Boston, Mass.

## A BIRTHDAY

By WILLIAM WATSON

IT is the birthday of the Prince of Peace:  
Full long ago He lay with steed in stall,  
And universal Nature knew through all  
Her borders that the reign of Pan must cease.

The fatness of the land, the earth's increase,  
Cumbers the board; the holly hangs in hall;  
Somewhat of her abundance Wealth lets fall;  
It is the birthday of the Prince of Peace.

The dead rot by the wayside; the unblest  
Who live, in caves and desert mountains lurk  
Trembling, His foldless flock, shorn of their fleece.

Women in travail, babes that suck the breast,  
Are spared not. Famine hurries to her work.  
It is the birthday of the Prince of Peace.



## EUROPE'S NEMESIS

By DIANA AGABEG APCAR

THE Great War of Europe may be considered as having been prophesied more than a hundred years ago. In the British Parliament Mr. Edmund Burke said in a speech in opposition to Mr. Pitt, in 1791:

"I have never before heard that the Turkish Empire has been considered any part of the Balance of Power in Europe. \* \* \* What have these worse than savages to do with the Powers of Europe but to spread war, destruction, and pestilence among them?"

Half a century had scarcely passed when Great Britain cajoled France to join her to fight for Turkey in mustering forces against Russia in the Crimea. Great Britain went further in her friendship and support of the Turk, and in the Treaty of Paris, 1856, Turkey was given a "recognized place in the Balance of Power," and "admitted to participate in the advantages of the public law of Europe."

General Sir Fenwick Williams, whom the British Government sent in 1855 to defend Kars against a Russian invasion, reported of the Armenian provinces as "suffering in every interest of daily life under the most systematic and horrible oppressions," and although that officer had been sent by his own Government to fight for the Turk, he yet denounced the Turkish Government as "an engine of tyranny perhaps unequalled in the world," and in his report on the Turkish police, he wrote "no language can portray the infamy which characterizes the life and character of this body of men."

Armenia is geographically remote from Great Britain, yet the British Government made it incumbent on itself to send an expeditionary force there to keep the Turk's ill-gotten and ill-kept possession for him, regardless of the sufferings which the domination of the alien robber, a domination openly known to be outrageously cruel and vicious and corrupt, inflicted on the true sons of the soil.

Lord Palmerston said in 1853: "We support the Turk for our own sake, and for our own interests." To support the world's most savage and most cruel oppressor and to strengthen him to continue to oppress! Could a more shameful admission have been made by the Minister of a State calling itself Christian, and posing before the world as highly civilized? It was thus in 1878 "for our own sake and for our own interests" that nothing daunted, nothing abashed, the British Government, with the British public at their back, carried through to the bitter end their criminal policy of supporting and upholding the Turk.

The Berlin Congress was called to arrest the Russian advance on Constantinople, but a greater enemy than Russia grew out of it, and it was this Berlin Congress that paved the way for Germany's entrance into the arena.

But if instead of pursuing such purely criminal and selfish aims in 1878, the British Government had, at

that epoch, when the Turk lay prostrate at the feet of Russia, called a conference to discuss the internationalization and neutralization of Constantinople, the history of the last thirty-seven years would have been differently written, resulting in different present day conditions.

The hideous nightmare of Turkish dominance, with its torments and its agonies, its martyrdom, its despair, its demoralization and degradation, would have ceased to exist at least thirty-seven years ago for Christian peoples. A pride-swollen War Lord with the ambition to make Europe his oyster would not have had the room to grow into his present dimensions and would not cherish the dream of installing himself as Padishah in Constantinople. Nor would there be a Baghdad Railway Concession, for which Germany and England are at war to-day. For under different circumstances no Turkish Sultan could have had it in his power to bestow on the German Emperor that concession of land the length of a kingdom, in order to be protected by Germany's "grand army" during the process of exterminating an ancient and Christian people upon the soil of their own country.

Germany has talked loud and long of "German rights and interests in Asia Minor." Asia Minor is not German soil; consequently all "German rights and interests" and "spheres of influence" in Asia Minor, like the "rights and interests" and "spheres of influence" of the other Powers, are those of the brigand and highway robber; and the Kaiser ought to have known and surely did know when he sought to install himself as Padishah in Constantinople that he was provoking a conflict with Russia.

Constantinople does not belong to Russia; no more does that unlucky and ill-fated city belong to Germany; but it cannot be disputed that the possession of Constantinople by a great military power like Germany threatens Russia's vital interests and even endangers Russia's existence. In the light of recent developments it is clear that, having hazarded a conflict with Russia, the German Emperor thought that the next best thing to do was to attack the Bear before the Bear was ready to attack him. Germany ought to have heeded Bismarck's warning and forborne the ambition of becoming Padishah in Constantinople.

"If I wished any nation the possession of a curse," said Bismarck, "it would be the possession of Constantinople." But this is not the first time that the Kaiser has believed himself cleverer than the man who moulded united Germany. Joseph of Austria asked Catherine of Russia in 1787, when she propounded to him her plan for the restoration of the Greek Empire, "But what shall we do with Constantinople?"

The Powers decided to solve the question by making a bleeding and desolate Armenia. God's Justice decided to make a war-distracted and war-ruined Europe.

It is true Cain of the stronger arm can murder Abel, but it is also true that God must ask Cain, "Where is Abel?" And not all Europe's fleets and armies, not all the money-power of Europe's financiers, and all the writing power of Europe's newspaper press can prevent God from asking His question.

In 1913 the Armenians asked for European control in Armenia; they did not ask for justice, as that would mean asking for autonomy or home rule, which European injustice would neither allow nor grant, but they asked for European control in Armenia as a relief from the state of anarchy, misery and desolation co-existent with Turkish rule.

In other words, the Armenians said to the Powers: "If you will keep up this tyranny in Armenia, at least control it, so that our people may be able to live on the soil of their own country." But the lengthy negotiations in London, Paris and Berlin terminated by the Armenians being left just where they have been held for thirty-seven years—in the jaws of the Turkish hyena. And the Armenians were exhorted to believe that "The Reforms" could be better executed through "the good will of the Turk" than without that "good will" which has always demonstrated itself with fire and sword.

In 1878 Great Britain opposed and prevented Russia in the work of bringing relief to Armenia. 1895 Russia

opposed Great Britain's proposal to bring relief to Armenia. In 1913 Germany opposed Russia's proposal to bring relief to Armenia.

In 1913 the situation reached an impasse and there was no getting out of it. Either Great Britain, Russia and Germany had to give Armenia peace, or she would lead them into war. There was yet time to compose their differences and allow the Armenians the chance to live and prosper on the soil of their own country; but Imperialism does not know how to compose differences. So Great Britain, Russia and Germany gave Armenia "Turkish Reforms." It should not therefore be matter for surprise if they in their turn have got God's Reforms.

After having given Armenia "Turkish Reforms" the Armenian Cause was thrown into the waste-paper baskets of the Chancellories of The Powers, and from thence flung back again into the dustbin of Europe; but I hold it true that the martyred spirits of our race, they who now "are angels in heaven," carried the Cause from Europe's dustbin and laid it on the judgment table of the Most High; and that now judgment has been given against The Powers.

Great Britain, Russia, and Germany might have known that Eternal Justice would have so decreed.

Yokohama, Japan.

## The Situation in Armenia.

*(Absolutely authoritative report from official sources)*

**A**LTHOUGH you are already well informed as to the Armenian situation in this region, I am taking the liberty to add a few notes from personal observation on the way here, chiefly from what I saw at Eskishehir, Alayund and Tchai.

At Eskishehir there are about 12,000 to 15,000 exiles in the fields about the station, evidently in great need and distress. The majority of them appear to be without shelter and what shelter they have consists of the flimsiest kind of tent improvised out of a few sticks covered with rugs or carpets in a few instances, but often with only cotton cloth, absolutely no protection from the heavy autumn rains which will soon be coming. The station master, whom I have known as a reliable man for several years, told me that the people had been treated with every kind of brutality, the police ostensibly trying to prevent the Turks from molesting them by day, but aiding and abetting them by night. I myself noticed that in several places large groups of young women and girls were being kept separate from the rest and guarded (?) by the police, and was told that in several instances the police had allowed them to be outraged. At the present instances of actual violence were not so common, but there was no provision made for feeding them and the people were quickly spending what little cash they had to buy

provisions at exorbitant rates. Certainly they seemed to have little or nothing in the way of supplies and many looked pinched and sickly. About 30 to 40 deaths were taking place every day. Germans, whom I overheard talking while on the way to Eskishehir, and also the German hotel proprietress at Eskishehir were loud in their condemnation of the whole affair as being conducted in the most brutal and horrible way.

At Alayund there were perhaps 5,000 exiles in about the same condition. They were from Brousa for the most part and those with whom I was able to converse told the same tales. Within two weeks the Government had made two distributions of bread, neither of them sufficient for more than one day, and had given nothing else. I myself saw police beating the people with whips and sticks when a few of them in a perfectly orderly way attempted to talk to some of their fellow-exiles on the train, and in general treated as though they were criminals who had no claim to consideration of any kind. What talking I did I had to do with them rather surreptitiously, of course.

At Tchai I saw perhaps a couple of thousand in the same condition. Here the men and women were together and the Turks had not succeeded in carrying off more than two girls and by keeping con-



stant guard the Armenians although unarmed had been able to frighten the assailants away; they said that all the men there would die rather than give up any of their women and that as the Turks were not so numerous, they felt safer, but dreaded what was awaiting them when the order came to move on. A heavy rain had fallen at Tchai and occasioned great suffering, followed by sickness and some deaths, especially among the children; a good many of the people had gone insane.

A conductor on the train told me that although the order had come for the return of the Protestants and the Catholics, he had seen about 100 to 150 of the latter from Izmid re-deported towards Angora and in this direction even after they had gone through the form of having been returned to their homes; in their second deportation they were to be scattered a few to each Turkish village in the region.

At — about the same conditions exist, although we are fortunate in having a good Vali; however, he is much handicapped by some powerful men of the Committee, who are opposed to him and accuse him of undue clemency. Even a prominent Armenian of this city warned him not to be too kind lest he be sent away (the above was an Armenian connected with the railroad and therefore not deported). The Protestants here are very grateful to you for securing them exemption from deportation; however, they are in much distress, for the Government has sealed up all their shops and will not let them conduct any business so that what little cash they have is rapidly being exhausted.

All of the above and much that I might add is as nothing, however, to what the railroad employees report as going on at the end of the line, where the people leave the railroad and set out on foot, only to be set upon by brigands who rob, outrage and kill all the way from Bozanti to Adana and beyond. At Angora also there has been great slaughter, according to all reports.

Whether these unfortunate people are sent on towards the East or whether they remain where they are along the road, their future is very dark and it means annihilation for the whole race unless they can be quickly reinstated in their homes with permission to carry on their business or else taken out of the country altogether. Even if they are left just as they are two or three months will probably see the end of most of them. The climate of the Interior is very different from that of Constantinople and the nights are already cold. We shall do the best we can here, but can hardly touch the outer edge of the national wretchedness and misery which is written so clearly on the despairing faces of the people, especially of the women and girls, that inquiry and investigation are almost unnecessary to confirm the horrible truth. We are using every means we can, however, to see as much as possible ourselves and get reliable information of the rest.

P. S.—I have had to wait several days to find a suitable messenger, and the delay has enabled me

to get a pretty comprehensive view of the situation. There are at present in — about 5,000 to 10,000 Armenian refugees mostly from the Brousa, Izmid and Bardezag regions; a few hundreds come from Eskishehir, Akshehir and other places nearer by. The people are for the most part encamped in the fields near the railroad station, much as they are at the places above described. The protection is for the most part very flimsy and there is a considerable proportion of the people whose things have been stolen from them and who are simply lying out in the open with no protection from the scorching sun by day or the dew and dampness by night. This state of affairs produces a vast number of cases of malaria and dysentery and also of heat prostration, and one cannot walk a few paces through the camp without seeing sick lying everywhere, especially children. There are of course no sanitary arrangements at all and last night the stench that came from the camp was overpowering. Conditions are ripe for an epidemic at any time, especially as these people have not, like the soldiers, received any prophylactic treatment. Until very recently the Government had done absolutely nothing for the refugees; during the last few days they have been giving the adults one piastre and the children twenty paras a day, which is of course insufficient to feed them adequately. The people have no occupation and stand and lie about listlessly; a steady stream of them passes up and down the main street begging or peddling their small remaining stock of clothing, rugs, embroidery, etc. At night the people are not molested as much as they were at first, but this is probably due chiefly to the fact that the best of everything has been taken away from them by this time and that a vast assemblage of sickly and half-starved people are naturally comparatively safe from molestation. There is a fair proportion of the Armenians who have managed to keep some money and goods and who are fairly comfortable for the time being in houses and rooms that they rent; these, however, have troubles of their own, for the police try to get money out of them by frightening them, saying that they are next on the list to be sent off to Bozanti, that their papers are made out wrong, etc. Numbers of anxious parents have been to us beseeching us to take their daughters as nurses or servants in order to protect them from the Turks. We have employed as many as we dared, not that we are afraid for ourselves, but that we have to think for our own regular nurses and employees who would be in danger if we overstepped the mark. But it is terrible to refuse asylum to girls whom we know to be in danger. Yesterday an unusually pretty and refined young girl of fifteen was brought to us by her parents; she had been pursued all the way from Brousa by an army officer, but they had been able to elude him and the police as well. Our hospital is too public to shelter her and we are still looking for a place for her. Most of the people in town are scared to do anything at all, foreigners in-

cluded, but we don't propose to show the white teather and are only waiting for the Vali and the Refugees Committee to return from Eregli where they went a few days ago in order to get larger liberties for Red Cross activities. At present our hospital has taken in all the soldiers and refugees that it can and we are seeing sick refugees in the clinic all day long. Today I counted twenty-one women and children in one of our waiting rooms mostly lying on the floor from sheer exhaustion, one child moribund, two others nearly so, and half the rest of the group quite likely to die in a few days if they are allowed to remain where they are in the camp. Many of the villagers are mountaineers and lying out on the hot dusty plain by day and exposed to the cold of night they quickly succumb. Today I took a little girl into the hospital who had been perfectly well until four days ago, when everything was stolen from the mother and she had no place to lay her except on the ground, so that she quickly got up a dysentery and died a few hours after admission to the ward. The family were respectable Protestant people from Izmid. Hardly had the little girl died and the sheets been changed than another child, this time a boy, was put into the same bed; his leg had been cut off by a railroad car, apparently there was nobody to take care of him. We found that the mother had been forcibly separated from her children further back on the road. In that same ward lies a young girl who has recently had her leg amputated for the same accident and who to-day was crying and screaming because some friends had told her that her parents had suddenly been deported to Eregli without having been given a chance to see her. It is all horrible, horrible—no mere description can adequately portray the awful suffering of these unfortunate people, whose only crime is that they are Armenians. If a few of the men have had revolutionary ideas, I am convinced that the vast majority of them have had no more idea of rising against the Government than have their helpless wives and children. The suffering we see is utterly unlike anything confronting the Americans in Constantinople; sad as is the lot of many of the poor soldiers, they, at least, have the comfort of kindness and sympathy, and the realization that the enemy is sharing the same lot. But these people are being deliberately done to death at a sufficiently slow pace to allow their oppressors the opportunity of choosing out such of their women and their goods as they care for and get all their money away from them before they die. Dr. and Mrs. Dodd went through the massacres of '94 and '95 and they and Miss Cushman and I have been through two revolutions, one massacre and two wars since then, but we all agree that we have never seen anything like this. Another outrageous side of it is that many of the fathers and brothers of these women and children are in the army fighting the country's battles; such was the case of the dying child that was brought to the clinic this afternoon,

and another who will probably be in the same condition soon.

In addition to the medical work, we have begun distributing bread and fruit at the hospital twice a day, and a few quilts to those who are most needy. But this is very inadequate and we hope to get the Government's permission to keep a large number of the sick in the city under our supervision, with a couple of Armenian physicians to assist us. Many of the people had heard of your offer of transportation to America some time before I came here, and sigh that it might be realized. Unless political circumstances allow of their speedy restoration to their homes or their bona fide establishment in new places, transportation to America seems their only hope, or else the nation will be annihilated, and that very soon.

N. B.—Messrs. Ferguson and Abela, British subjects in the employ of the Ottoman Bank at Constantinople, were on the train with me last week, being exiled to Angora and probably beyond, perhaps to Chorum. They asked me to communicate the fact to the Embassy, so I wrote from Eskishehir to Mr. Philip and also to Mr. Peet, and take the liberty of mentioning the same to you in this more direct way.

I must add an amusing incident; it is fortunate we have a few or we should be overwhelmed by all the misery about us. The Government some time ago ordered the Protestant Congregation to tear down their bell-tower, which they refused to do, saying that it had been put up by permission of a former Vali and that it formed an accessory to their place of worship. The Government thereupon proceeded to take down the bell and tear down the tower, which was of simple construction, and then put in a bill for demolition! The congregation refused to pay it, whereupon the Government telegraphed to Constantinople to know what to do, and received word to sell the timber to pay the bill! Upon this the congregation decided to pay the bill, which was exactly £1½! Meanwhile the soldiers amuse themselves by trying to smash the bell with big stones, but have not been successful thus far.

—, Turkey, Sept. 3, 1915



Turkish Hyena: "It was military necessity!"



## Armenia: Is it the End?

By ANEURIN WILLIAMS

**D**URING the last two or three months, and especially during the last few weeks, the civilized world has been horrified to learn that the Armenian people in Turkey have been once more subjected to massacre, and this time to massacre more cold-blooded and carefully organized, and on a vast scale, than even those of past years. Indeed, it is doubted by a competent authority whether massacres so vast have ever before been carried out at any time in recorded history. It seems certain at least that nothing comparable to them is known to have occurred since the infamous history of Tamerlane. It is not my purpose to repeat here one tithe of the horrors that have appeared in the public press. The facts are well authenticated by the stories of refugees who have been themselves victims or eye-witnesses; by the accounts of subjects of the Allied Powers who were interned in Asiatic Turkey and escaped; by a detailed and terrible report from the Italian Consul at Trebizond of events which passed under his own eyes, and finally by the protests of German missionaries and nurses themselves. It was all very systematically done, not in the old Turkish blundering way, but with an efficiency quite unknown to them. German Consuls are accused, whether rightly or not, of having helped to organize the horrors locally. Someone far more efficient than the Turk seems to have organized them from the centre. The word went down from Constantinople to many, if not all, places where Armenians were living that they were to be driven from their homes to remote places in the desert or in unhealthy localities. The Armenian men of military age had for the most part been taken long before for military purposes, and no complaint, of course, can be made of that. Those who were left were now, in many cases, taken and shot. The elder men and the women and children were given but a few hours to prepare for a long journey, and were driven away in herds, some to perish from exhaustion and blows by the roadside, some to be robbed and murdered by the released criminals and the soldiers who were supposed to guard them, or by the Kurds and other bandits to whom they were abandoned on the journey. In the towns where they passed the young women and children were sold to Turkish masters; the soldiers were given freedom to do what they liked with the women on the journey, and, worst horror of all, children, both boys and girls, were in some cases sold to the brothels. In Trebizond eight to ten thousand people were taken out to sea in boats and drowned. Into the Euphrates women with babies in their arms cast themselves, seeking in death a refuge from man's inhumanity.

How many were driven from their homes, and how many of these perished, and how many were forcibly

converted to Islam, it is impossible to say. It is thought that last year there were in Turkey 1,500,000 or 2,000,000 Armenians. Of these 200,000 lived in Constantinople, and they have suffered comparatively little beyond expulsion. Of the others one account declares that 800,000 altogether were driven out of their homes, and that scarcely one-third of them reached their remote destinations; but the French official *communiqué* speaks of 800,000 losing their lives. Here and there Turkish officials refused to carry out the horrid task enjoined upon them; here and there humane Mohammedans attempted to shelter their neighbors, and though soldiers from a distance were sometimes called in in these cases, to do the butchery, yet some individuals, and even some communities, may have escaped. In a few cases where they had provided themselves with arms beforehand, they are probably still holding out in the mountains. There is doubtless a remnant left, but no one can say how many, nor whether they will all be killed before they reach some place of safety. Every day probably brings us nearer to the point of the complete disappearance of the Armenians from Turkey.

Some writers have spoken as if this meant a complete wiping out of the race, but, awful as it is, it is happily not so bad as that. The Armenians are a very ancient people; indeed, their history extends back for 3,000 years. They are, it would seem, of the Aryan stock; at any rate, their language is one of the Aryan family of languages, belonging to the same branch of that family as Persian, or occupying a place intermediate between it and the European languages. There was a time when they had a great kingdom with wide borders, with an art, a literature, an architecture, and civilization of its own. It fought against the descendants of Alexander the Great, and supported Mithridates in his struggle with Rome; but the time of its greatest prosperity was a little later, from the first to the fourth century of the Christian era. Sixteen hundred years ago Armenia adopted Christianity as the national religion, being the first nation to do so. It is from that time that its surviving literature, rich and still flourishing, dates; though it had an earlier literature, only fragments of it have come down to us. As a Christian nation it excited the hatred and attacks of many enemies; of the fire-worshippers, who then inhabited Persia; later of the Saracens, and later still of the Turks. Armenia proper, or greater Armenia, a vast mountainous plateau to the south and west of the Caucasus, lay directly on the route of many barbarous peoples making their way to the west, and after suffering much, it finally lost its independence in the year 1080. There was, however, and is, a smaller Armenia, in the province known as Cilicia,

between the Taurus mountains and the point where Asia Minor and Syria join. Here, after the fall of the greater Armenia, an Armenian Kingdom maintained itself for three centuries, and carried on a long struggle as the ally of the Crusaders. Finally it, too, fell under the dominion of the Turks, and under their dominion its history, as that of greater Armenia and of every other subject land, has been a long tale of misgovernment, of outrage, of decay and desolation. Yet in one little stronghold the heroic community of Zeitun maintained a semi-independence through all the centuries to the very day of these present massacres.

Assuredly the Armenians are a people who have deserved well of European civilization. Their country, as I have said, lay across one of the main tracks by which the hordes of Asia reached the West, and while it remained a Kingdom, it stood again and again in the breach to oppose their advance. In our own times they are intermediaries between Western civilization and the people of the East: living in the East, but with minds more akin to the West, and open to all its ideas of education and settled industry, of freedom and of self-government, they may be destined to play a great part still in the education of Eastern peoples. It is, therefore, of no little importance to save such a people from destruction. And if it is important it is also a duty which all the Great Powers, in varying degrees, have made incumbent upon themselves.

We are horrified, and rightly horrified, that Germany, if she has not instigated or connived at these recent massacres, has at any rate stood by and never used the power she undoubtedly had, and has, to stay the hand of her Turkish ally. But we must not forget that other Great Powers also are in varying degrees to blame. Thirty-five years ago Russia occupied the great part of Turkish Armenia, and specified in the treaty of San Stefano that she was to remain in occupation until the Turks had built up a system of reforms. It was English policy that prevented these stipulations from being carried out. I do not discuss whether we were right or wrong; but it is a simple fact of history that we required Russia to withdraw before the reforms were established, taking instead a simple promise from the Turks, a promise which has never been carried out. In the generation which has passed since then, Armenia has been the sport of European diplomatists and of the contending interests and prejudices of European nations. There was a time when Russia was supposed to be encouraging the Kurds, maintaining disorder in Turkish Armenia for her own purposes, anxious in the ultimate event to possess herself of Armenia without the Armenians. That phase passed, and Germany stepped in, after the great massacres of 1895, to prevent England and Russia from insisting upon Armenian reforms. Even up to the very eve of the present war a long course of negotiations was dragging on, for setting up a European Governor or Governors of Armenia in the service of Turkey, to carry out an agreed scheme of reforms. Russia was negotiating as representative of the Western Powers desiring reforms, Germany was

negotiating as the friend of Turkey; and when this negotiating was all over Turkey herself stepped in with a few trifling alterations and exceptions, which made the whole scheme farcical. One of the two Governors to be appointed was actually on his way to Armenia when the war broke out between England and Germany; then the mask was drawn off, the proposed Governors were sent about their business with scant courtesy, and the whole scheme pitched into the waste-paper basket.

The Armenians have been, and still are, remarkable for their intelligence and their education, amidst the barbarism of their surroundings. They have clung passionately to their religion, and their women have been brought up in purity and refinement. In their own mountains the great mass of them have always been agriculturists, but in the towns they have won their way as traders, and as clerks and officials under the Turkish Government. With small exceptions they have been a law-abiding, and perhaps a too submissive, people; but of late years they have clamored for reforms and decent government to be set up in their country, and though they did not ask for separation from Turkey, the Turks have replied with massacres. There were the great massacres—small, indeed, in comparison with the present massacres—the great massacres of 1895-98, when the Sultan Abdul Hamid declared that the way to get rid of the Armenian question was to get rid of the Armenians, and when 100,000 Armenians, or perhaps far more, were slaughtered—many of them under the eyes of the Palace and the Embassies, in the streets of Constantinople. Then after the Turkish Revolution in 1908 the Young Turks, who had seized the government of the Empire, organized a massacre of 30,000 Armenians. Lastly, we have the present far more terrible massacres, the motive of which appears to have been the fear lest the Armenians should join the Russian or other invaders. Not that the Armenians had risen, except, indeed, where they had been subjected to, or threatened with, violence and massacre. The rising in Van, for instance, only took place after leading Armenians had been murdered in cold blood by order of the governor.

Such has been the fate of the Armenians in Turkey, but it must be remembered that they are by no means the whole of the Armenians. Russia and Persia each hold part of the territory which constituted their ancient kingdom, and in Russia and Persia there were before the war about 2,000,000 Armenians. Of these nine-tenths are in Russia, and are in the enjoyment of much prosperity as agriculturists, and in other callings and spheres of life: for the last ten years at least, since the Russian authorities have adopted a liberal policy towards them, they have lived in great contentment and quiet. They have given great military leaders to Russia, as Loris-Melikoff and Ter Khukasoff in 1877-78. During this war an Armenian General has been commanding the Russian armies in the Caucasus; and the Tsar's present Chief of Staff, the virtual Commander-in-Chief of the Russian Army, is an



Armenian on his father's side. There are 100,000 Armenian conscripts in the Russian Army; and under the same flag are also serving several thousand as volunteers, showing that the race, peaceable as it is, is far from being without courage.

In Persia the 200,000 Armenian inhabitants are in many ways the most hopeful element in the population; indeed, a few years back when the Persian reform party made some progress, it was under an Armenian leader, Yprem, that they achieved their successes. It was when he died that Persian reform collapsed. In British India there were Armenians before the British went there, and there is an important Armenian community there, and another still further East to-day. So in Egypt, where some of the leading statesmen have been Armenians. There are towns in California chiefly inhabited by Armenians; there are important Armenian communities in London and Manchester, and, indeed, in almost every country in the world.

Thus for many generations the Armenians, like the Jews, have been a nation without a land, in the sense that they were nowhere organized as a self-governing people, but were divided among many lands and under many masters. Nevertheless, they continued, to a much greater extent than the Jews, to occupy their old territories. In the wide expanse of Turkish Armenia there have remained not much less than half the population in spite of massacres, and in spite of the fact that great numbers of them emigrated to escape the intolerable conditions. In this land they have been for the most part small farmers, a prolific and a most industrious people, with all the qualities of good citizens; their only offense was that they demanded reforms in the government of the country where they lived, and asked to be protected from the robberies, and worse, inflicted upon them by their barbarous neighbors, the Kurds, who were not only permitted to carry arms, but were supplied from the Government arsenals; while Armenians were rigorously prevented from carrying or possessing arms. The Turks could not understand, or could not tolerate, such complaints: they remembered that other subject races had asked for rights, had asked for security for the results of their industry, for their lives, and for the honor of their women: they knew that those other districts had gradually slipped away from them: and they did not realize that this had happened through their own fault; because they had persisted in maintaining barbarism, where they might have established civilized conditions. Thus when Armenians asked for reforms the Turks feared that Armenia was going the way of Rumania, Servia, Bulgaria, Eastern Rumelia, and Macedonia, and they replied with massacres. The Turkish policy was to clear out the Armenians, and so end the Armenian question.

The existence of the non-Turkish Armenians assures, of course, the continuance of the race. But the

remnant of the Turkish Armenians call to us to help to save their lives. How many still maintain themselves in holes and corners and the mountain fastnesses, perhaps also in some of the more civilized towns of Turkey, we cannot tell. But a quarter of a million, and some accounts say considerably more, have succeeded in fleeing to the Russian Caucasus: many thousands more to Persia, and a few thousand to Egypt. Besides these, it is said that of the 200,000 who inhabited Constantinople, 140,000 were some time ago "permitted" by the Turkish Government to depart thence for Bulgaria. Lastly, there are probably between 150,000 and 200,000 in the ports of Asiatic Turkey now in Russian occupation. These would seem to be the most fortunate, and of the others only the refugees in Russia, Persia, and Egypt are within our reach. If they are to be kept alive and put in the way of earning a living in the lands to which they have fled, they need immediate help. I have just said that more than a quarter of a million have escaped to the Russian Caucasus alone: they have arrived there in many cases in a terrible state of exhaustion and want and sickness. In one town where there were large numbers of them they were reported at one time to be dying at the rate of 300 a day. The Russian Armenians, and especially the authorities of the Armenian Church, which has its greatest centre at Etchmiadzin in the Russian Caucasus, are doing their part unstintingly to save their compatriots, and other refugees without distinction of race or church. The United States has done, and is doing, much to relieve the distress, just as its Ambassador at Constantinople, Mr. Morgenthau, has throughout these horrors done his best to stay the red hand of the assassin. In England a number of societies have existed for some years to help the Armenians in various ways, and more than one of these has been sending out relief during the past few months. Recently people prominently connected with several such societies have organized a national fund, the Armenian Refugees (Lord Mayor's) Fund, whose office is at 96 Victoria Street, Westminster. It was inaugurated in the middle of October by a crowded meeting at the Mansion House, presided over by the Lord Mayor, and addressed by, among others, Lord Bryce, who has worked in this cause for forty years. The heads of the churches, the Prime Minister, and many of our leading public men have expressed their sympathy, or given their help. Within a few days the Fund was able to telegraph to the British Consul General in Moscow £5,000 for the relief of the refugees in the Caucasus. Manchester helped very materially to make that possible, and it is hoped other great cities, and the country generally, will respond to the call. For it is surely only right that England, with her responsibility in the past, of which the Bishop of Oxford did not fear to remind the Mansion House meeting, should do some considerable part in saving these refugees from perishing of want and disease.—*The Contemporary Review*, November, 1915.

## The Press, the Platform and the Armenians

FULLERTON L. WALDO, F. R. G. S., writing in the *Harper's Weekly*, December 4, on "The Waning Crescent," says:

"On the plea that the Armenians conspired with Russia for the undoing of the Turkish rule, thousands of Armenians were taken on flat-cars in the broiling sun and dumped out in the wilds of Asia Minor to shift for themselves. Sometimes their houses were sealed and they were turned out into the streets. Or perhaps all their worldly goods were taken, their wives and daughters distributed with other chattels. Now and then permission is given to leave the country, and the Bulgarians view with dismay the increasing number of Armenian refugees in Sofia. The few permitted to depart must comply with these harsh terms; they must leave all their property behind them, they must give up their Turkish citizenship (and in most cases they are glad enough to do this), and they must promise never to return. On the shores of the Black Sea men are thrown into the water; on the River Tigris they are crowded on rafts and shot from the banks. That these acts are often committed by the bloodthirsty Kurds does not exonerate the Turks who have issued the orders. They proceed on the theory that there is no good Armenian but a dead one, insanely jealous as they are, and fearful of the fact that the Armenians have always provided the most hard-working, progressive, materially successful element in the Turkish Empire. Driven to desperation, is it surprising that the Armenians have admittedly turned to Russia as the one possible salvatory factor to be described on their perplexed horizon? If the war ends with Turkey in liquidation and Armenia an autonomous colony under Russia, Turkey has only herself and her muddled administration to blame."

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Under the caption of "Autonomy for Armenia," the *New York Sun*, in its issue of December 1, writes editorially:

"The suggestion from British sources of autonomy of government for the Armenians presupposes the success of the Allies, the partition of Asia Minor, and also that enough of the people remain after the frightful persecution through which they are passing to form a nation.

"The Armenians have been so long subjects of Ottoman rulers that it is almost forgotten that they once had a separate national existence. For nearly fourteen centuries the Armenians had a government of their own, a kingdom that in the time of their mightiest ruler, Tigranes, extended from the Mediterranean to the Caspian Sea.

"At the dissolution of the kingdom Armenian exiles became rulers and chiefs in the lands to which they emigrated. In modern times they have to a large ex-

tent been divided among Russia, Turkey and Persia. Despite the handicap of being an alien race they have made extraordinary triumphs. It is a commonplace that some of the most honest and trusted officials of the Turkish Sultans have been Armenians who through their aptitude for public affairs have risen to the highest posts. In Persia the part that they have taken in the reform movements has been of the greatest importance. In Russia many Armenians, among them General Loris-Melikov, Governor-General of the Lower Volga province and the author of the scheme for the internal government of Russia, have attained high offices. In fact, the Armenians have displayed an unusually high political aptitude.

"The Armenians have a strong attachment to the soil of their native land. Already those who sought refuge behind the Russian lines have moved westward with the advancing forces and have again taken possession of their ruined homes. W. Llew Williams says in the *Fortnightly*:

"Were order restored and Turks and Kurds rendered powerless for evil and autonomy possessed by the people, refugees from the ends of the world would 'flee as doves to their window' back again to Armenia."

"Talaat Bey is credited with saying that he had dealt the Armenians such a blow 'that they will not talk autonomy for fifty years.' In this he is mistaken. The present persecution, so horrible as to shock the whole world outside of Turkey and Germany, will not destroy the obstinate nationalism that the Armenians have preserved through six centuries of massacre, plunder and outrage.

"The Allies have avowed that one of the chief objects of the present war is to benefit smaller nationalities. In case it should be within their power, there seems no people upon whom they could better bestow the blessings of autonomy than upon the Armenians, who have endured only misery and oppression from the pitiless masters whom a cruel fate made their rulers."

\* \* \*

The *Westminster Gazette*, London, England, commenting on Mr. Arnold Tonybee's pamphlet, which describes the Turkish atrocities, declares, in its issue of November 15:

"The whole tale makes the flesh creep. The Armenians under the rule of the Turk have practically perished from the face of the earth. And this has been done, if not with the direct sanction of Germany, with its silent acquiescence in the act of its ally. Not one word of disavowal of this massacre of a civilized and Christian people has come from a nation that boasts its civilization and its culture. When the whole terrible tale of the fall of a nation from European ideals comes to be told, there can be no more gruesome page than that which recites how Germany



failed by a single word to spare a woman or a child in Armenia."

\* \* \*

*Die Hilfe*, a German paper whose editor is a member of the Reichstag, says:

"It ought not to be forgotten in Germany that—rightly or wrongly—Germany will be held accountable by the neutrals for everything that happens now in Turkey. Now up to the present moment *no single voice has been raised in Germany to express even compassion for the Armenians!* That is a great mistake, since it is just the mission agents in Switzerland, in Holland, in Sweden and America, who know only too well that the Armenians have never found much sympathy in Germany, neither in 1895, when Abdul Hamid had a large part of the Armenian people slaughtered, nor in 1909 after the massacres of Adana."

\* \* \*

The *Basler Nachrichten*, a Swiss paper of pronounced German proclivities, writes:

"A Germany that fills the neutral world day after day with complaints because its opponents employ Gurkhas, blacks from the Senegal, and Moors, must take it into account that it will be held chargeable for everything which its Turkish allies perpetrate upon the unhappy Christian peoples of the East if it does not put forth all its power at Constantinople to procure relief."

\* \* \*

The British papers report that a largely attended mass-meeting was held at the Mansion House, London, on Friday afternoon, October 15, to inaugurate the National Fund for the Relief of the Armenians in Turkey. Sir Charles Johnston, the Lord Mayor of London, presided, and on the platform were Viscount Bryce, Cardinal Bourne, the Bishop of Oxford, Sir Edwin Pears, and other notables. Viscount Bryce, in moving the following resolution: "That this meeting expresses its sympathy with the Armenian people of Turkey and its detestation of the unprovoked outrages perpetrated upon them and upon other victims by the Turkish Government—outrages unparalleled in modern history, whereby hundreds of thousands of innocent persons, including women, children, and old men, have been put to death, and in many cases tortured, while other women have been seized for Turkish harems and children enslaved and forcibly converted, all this having been done in pursuance of a plan for the extermination of Armenians throughout the Turkish Empire," said:

"The last time I appeared on this platform was eighteen months ago at a meeting celebrating one hundred years of peace between England and America. Since that time two international crimes have been perpetrated—far worse than anything that has happened during the last four centuries. The first was the invasion of Belgium. We thought when we heard what had happened in Belgium that wickedness and faithlessness could go no further. But the massacres which have just happened all over Asia Minor and

Armenia, from the frontiers of Persia in the East to the Sea of Marmora in the West, have been far worse not only than what happened in Belgium, but worse than anything that I know that has happened in history since the days of Tamerlane. Armenia has a history extending back 3,000 years. They embraced Christianity sixteen centuries ago and have ever since clung tenaciously to their faith, in spite of the persecutions first of the fire-worshipping kings, afterwards the Saracens, and still later on the Turks. They are by far the most intelligent, progressive, enlightened and industrious people of Western Asia.

"These are the people whom the gang of ruffians who call themselves the Government of Turkey have set out to exterminate, deliberately, of set purpose. Clearly it was not in the interest of the Turks to commit such a crime, but in such a case they care little for their own interests and the prosperity of their own country, or for the dictates of justice and humanity. Their motive is fear and jealousy of the superior intelligence and prosperity of the Armenians, who they think might some day supplant them in their position of dominance in Western Asia. The plan to exterminate the people of Armenia was formed long ago by the Sultan Abdul Hamid, when he said that the way to get rid of the Armenian question was to get rid of the Armenian people. He put to death more than 100,000 of the Armenian race, but these successors of his have gone still further and in their attempt to exterminate the Armenian race have spared neither men, women nor children. The Germans have endeavored to propagate the story that the Armenians have themselves provoked these massacres by risings and conspiracies, but the German Government have not the slightest foundation on which to rest such a statement.

"The Armenians remained quiet at the outbreak of the war. They have never risen or taken any hostile step whatever, except when they have been attacked by the Turks. The statement is one of the numerous falsehoods which have been so assiduously spread during the past twelve months, and which make us feel that the German Government, however capable it may be in the process of war, is no less an adept in mendacity.

"Last May orders were sent out from Constantinople to the Governors of Provinces that the whole of the Armenian population was to be cleared out from the towns and villages. There was no outbreak of religious fanaticism on the part of the Mohammedan population. It was a Government measure, deliberately planned and deliberately carried out. The men were murdered and the women and children stripped of everything they possessed, even in many instances of their clothes, were formed into a sort of caravan and driven out into the wilds under a burning sun. They were driven by guards with whips. Some fell by the way and many women went mad and threw away their children in despair. Probably more perished through this transportation than were massacred in the towns and villages. Women were tortured,

some were tied together and thrown into a river, and many women and children were sold to Mohammedans as slaves. The whole course of the caravan was marked by a line of corpses.

"The Italian Consul at Trebizond said that the whole Armenian population of from eight to ten thousand people was put into boats, taken out to sea and drowned. A few survivors from various districts succeeded in escaping into the mountains, and a few of those who were driven into the Arabian deserts have managed to survive. Children were seized and sold in the markets. At one place they were sold at from 8s. to 9s. each, and women were either sold or taken by Turkish officials for their own harems. The Turks wanted to root out the whole nation, and consequently their cruelty took in some cases a form quite as bad as that of murder or of exile. Some of the women were as highly educated and as refined as those in this room. Imagine their lot under such circumstances. There is only one Power that can stop these massacres, and that is Germany.

"Whether, or how much, the German Government had been a party to these matters, I have no evidence, and it would not be right for me to say anything upon it, except one thing. This can be said with certainty: the German Government could have stopped the massacres if it had so desired, and therefore we ought to give the widest possible publicity to these facts in order to evoke the opinion of the civilized world and if possible to bring to bear upon the German Government such a force of opinion as will make it step in now and say to the Turks: 'These massacres must cease.' Let us in this country do our best to save the last remnants of this ancient nation from perishing utterly from the earth."

In seconding the resolution Cardinal Bourne declared:

"The aid of every neutral Power ought to be obtained to prevent a recurrence of the outrages. The excuse put forward by neutrals for their irresponsiveness to appeals that they should protest against various horrors of the war, have usually been that they had no means of discovering whether the allegations were true, but in the case of the Armenians not even the German people have ventured to call in question, to any large degree at any rate, the truth of the allegations that have been made against the Turks with regard to their doings in Armenia. They will tell us, perhaps, that we are oversentimental and that such things must happen in time of war, but they will not venture to deny the truth of what is alleged. I was asked by the Committee in London to address an appeal to the Holy See, and I was told, what I expected, that there had been many such appeals, that the Pope had sent a personal letter to the Sultan, and that nothing had been left undone that could be done, in order to bring the pressure of moral opinion to bear upon the Turkish Government, and to check these outrages."

The subjoined paragraph is taken from the speech of the Bishop of Oxford:

"Never have I felt so loathe to speak. Words seem

inadequate. The moral foundations of the world are out of course. But it is well that we should meet to express our detestation of deeds which stain, not only the guilty nation, but the whole history of our human nature. England has a special responsibility in this matter, because in the past it, to quote an historic phrase, 'put its money on the wrong horse.' If England had not buttressed the fallen power of Turkey, in a mistaken sense of the supposed political exigencies—for many years if we had not stood out and barred the way for Russia when it would have fulfilled its mission as the liberator of the Christian populations of Turkey—if we had not done these things years ago, the whole course of history—no one can deny it—in the Southeast of Europe might have been different. I suppose to-day we are bearing the burden of these old transgressions—for I think they were transgressions as well as mistakes."

Sir Edwin Pears stated that the Germans have been back of these Turkish atrocities, "which have been well organized and more complete, and more thorough, than those of Abdul Hamid," adding: "I am certain that they have been carefully organized by the Germans themselves, because the Turks are not capable of such organization."

\* \* \*

A similar mass-meeting was held at Midland Hall, Manchester, England, on October 25. Bishop Weldon, the Dean of Manchester Cathedral, in the course of his speech said:

"People talk of the Sublime Porte. I call it the Gate of Hell. There is, however, more than the cruelty of the Turkish Government. There is one Christian Power which could, if it would, put an end to these massacres. That Power is Germany. Among the many infamies gathering about that land, nothing could be more dreadful before the judgment seat of God than that the German Empire is encouraging, and enabling the Turkish Government to exterminate a Christian people. That is the charge I bring against Germany."

\* \* \*

"Our Government is committed to a neutral position," declared Dr. Charles W. Eliot at a mass-meeting which was held on Sunday afternoon, November 28, in Tremont Temple, Boston, Mass. "It has no means of insisting at this moment on action by Turkey, or by Germany, or by the three Allies. But our Government can and will use its good offices to try to bring about an end of Turkey's outrage against humanity. On our soil many races live side by side in harmony. So racial strife is abhorrent to us. Such convictions make our action in the present horrible situation problematical. But we know that insistence on the part of our Government is not practicable, because we have not the power to back it up. And the American people have not yet decided that they want to become involved in the war in Europe. Therefore we must be careful what we say here. We must exercise moderation in our speech. But we can



help with money and we can send our sympathy to the suffering people of Armenia."

Rev. J. P. McNaughton, a Canadian missionary from Asia Minor, who was driven out by the Turks, and Prof. A. B. Hart, of Harvard, spoke also.

"Now, why do the Turks adopt this policy of extermination against the Armenians?" said Mr. McNaughton. "First, because it is galling for a dominant race to see a subject people rise to prominence. Second, because the Armenians have social aspirations, and third, because of the religious motive; the Moslem, once aroused to fury, believes it his duty to kill Christians."

Professor Hart asserted that for twenty-five years Germany had been the guiding spirit of Turkey, and continued:

"Now no one accuses the Germans of deliberately directing the massacres, but there sits in Constantinople a man who if he would could say, 'Let your proud ways be stayed,' and they would be stayed. Is there any nation on earth so powerful that it can afford to sit calmly by and do nothing while the atrocities are going on, doing nothing because it believes that no such misery can come to it? God forbid that we should ever know such misery. Yet are we so strong that we need not fear from the invader in the future? We are the only great nation in the West not engaged in war, and the only great nation that has a free hand to raise in the behalf of the Armenians. We cannot give up our neutral position, but we can by such meetings as this protest with all our vehemence at this crime against humanity."

## Help the Armenians.

MAY I add my word to the appeal in behalf of the Armenian relief fund? Dr. Charles W. Eliot has well said, "The need of money to relieve the terrible sufferings of the Armenian people who have been driven from their homes is urgent indeed. There is no more urgent call on American sympathy and compassion." The Turkish Government has been carrying on a systematic extermination of the Armenians, accompanied with unspeakable cruelties. Multitudes have perished, most of whom could have saved their lives if they would have renounced Christianity. Many others have fled into Russia, Greece and Egypt, escaping with their bare lives. In Russia alone there are more than 200,000 of these refugees, utterly destitute. They are dying at the rate of hundreds a day for want of food, shelter and medicine. Tolstoy's daughter, Vera, who has been working among them with the Russian Red Cross, writes: "Never in my life have I seen such suffering."

The Armenians are of the Aryan race and of pure Caucasian blood. They have behind them a long history of heroism and martyrdom. They have an ancient civilization and a beautiful literature. Their business talent and energy are proverbial. "Of all those who dwell in Western Asia they stand first," says James

Bryce. Lamartine calls them "the Swiss of the East." Dulaurier compares them to the Dutch. Dr. James L. Barton says, "They are the Anglo-Saxons of Turkey." He adds:

"I know the Armenians to be, by inheritance, religious, industrious and faithful. They are not inferior in mental ability to any race on earth. I say this after eight years' connection with Euphrates College, which had from 550 to 625 Armenian students, and after superintending schools which had 4,000 more of them."

At this Christmas season, when we shall feast, let us give something, no matter how small, to help keep our brothers and sisters from starving. Contributions should be sent to Charles R. Crane, 70 Fifth Avenue, New York.

ALICE STONE BLACKWELL.

\* \* \*

We, in common with all those who have worked so long for Armenia, are stricken with sorrow at the news of the awful tragedy which has overtaken her unhappy people.

It is estimated by Lord Bryce, one of Armenia's staunchest friends, that 800,000 of her people have been done to death by their cruel masters, the Turks. For these we can only feel,—they are past earthly aid, and are at peace, garnered into God's granary, after their lives of storm and stress, and we can only bow our heads in sorrow and deep sympathy and leave them in His hands.

But there are others of this martyred race for whom we may still care. For months past those who could do so have fled into the Caucasus at a terrible sacrifice of life, for they were utterly destitute. There are now said to be gathered at Tiflis and other Caucasian towns 250,000 refugees, in the utmost poverty, and wanting everything that makes a continuance of life possible.

The Armenians are a clever people, with strong vitality and great powers of endurance and recuperation. We believe that the nation will yet survive, and we confidently appeal for help to enable them to do so from the friends who have never failed us yet. Contributions should be sent to the Friends of Armenia, 47 Victoria Street, Westminster, S. W., London, England.

LADY FREDERICK CAVENDISH.



MAY in Cleveland Leader

History's Blackest Crime

# THE NEW ARMENIA

## ... A PERIODICAL OF LIBERATION ...

Published Fortnightly.

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# THE NEW ARMENIA

PUBLISHED FORTNIGHTLY



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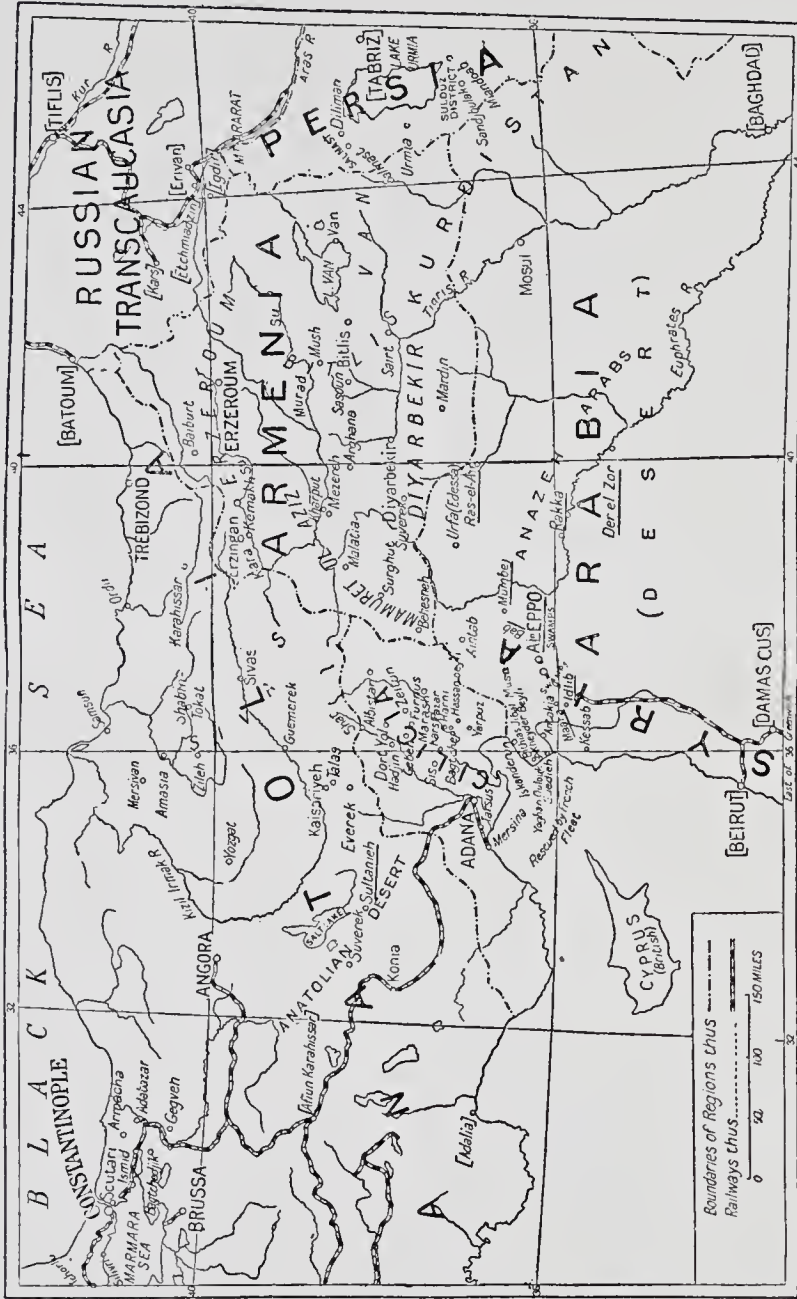
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Every place marked on this map, with the exception of twelve included in square brackets, has been the scene of either deportations, or massacres, or both, between April and November, 1915.\*  
 The nine places underlined were the destinations marked out, for such of the deported Armenians as reached them, as waiting-places for death.

\* Dhimotika, Malgara, and Keshan, in Thrace, are too far western to appear on this map, but they must be added to the list.

# THE NEW ARMENIA

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New honorary editors: Anatole France, Georges Clemenceau, Victor Berard, Jean Longuet, and Prof. Samuel T. Dutton, LL. D.

"Who can foretell our future? Spare me the attempt.  
We are like a harvest reaped by bad husbandmen  
Amidst encircling gloom and cloud."

JOHN KATHOLIKOS  
*Armenian Historian of the Tenth Century.*

"To serve Armenia is to serve civilization."

WILLIAM EWART GLADSTONE

Volume VIII

JANUARY 15, 1916

Number 4

## The Armenian Massacres

By LORD BRYCE

*(This article embodies Lord Bryce's own revision and enlargement of the official report of his speech delivered in the House of Lords on Oct. 6th, 1915.)*

AS His Majesty's Government have, of course, been unable to obtain, except from one or two quarters, such as the Consul at Tiflis quoted by Lord Cromer, any official information with regard to what has been passing in Armenia and Asiatic Turkey, I think it right to make public some further information which has reached me from various sources—sources which I can trust, though for obvious reasons I cannot, by mentioning them here, expose my informants to danger. The accounts come from different quarters, but they agree in essentials, and in fact confirm one another. The time is past when any harm can be done by publicity; and the fuller publicity that is given to the events that have happened the better it will be, because herein lies the only possible chance that exists of arresting these massacres, if they have not yet been completed.

I am grieved to say that such information as has reached me from several quarters goes to show that the number of those who have perished in the various ways to which I shall refer is very large. It has been estimated at the figure of 800,000. Though hoping that figure to be far beyond the mark, I cannot venture to pronounce it incredible, for there has been an unparalleled destruction of life all over the country from the frontiers of Persia to the Sea of Marmora, only a very few of the cities on the Aegean Coast having so far escaped. This is so, because the proceedings taken have been so carefully premeditated and systematically carried out with a ruthless efficiency previously unknown among the Turks. The massacres are the result of

a policy which, as far as can be ascertained, has been entertained for some considerable time by the gang of unscrupulous adventurers who are now in possession of the Government of the Turkish Empire. They hesitated to put it in practice until they thought the favourable moment had come, and that moment seems to have arrived about the month of April. That was the time when these orders were issued, orders which came down in every case from Constantinople, and which the officials found themselves obliged to carry out on pain of dismissal.

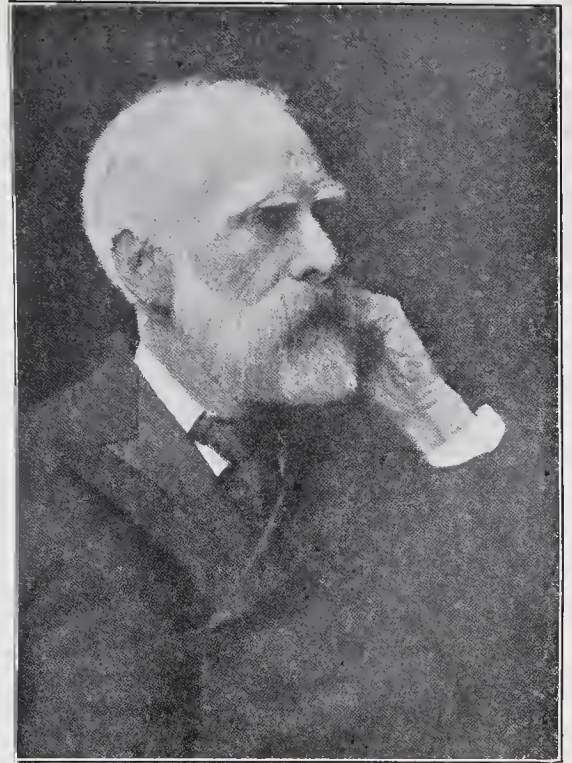
There was no Moslem passion against the Armenian Christians. All was done by the will of the Government, and done not from any religious fanaticism, but simply because they wished, for reasons purely political, to get rid of a non-Moslem element which impaired the homogeneity of the Empire, and constituted an element that might not always submit to oppression. All that I have learned confirms what has already been said elsewhere, that there is no reason to believe that in this case Musulman fanaticism came into play at all. So far as can be made out, though of course the baser natures have welcomed and used the opportunities for plunder which slaughter and deportations afford, these massacres have been viewed by the better sort of religious Moslems with horror rather than with sympathy. It would be too much to say that they have often attempted to interfere, but at any rate they do not seem to have shown approval of the conduct of the Turkish Government.

There is nothing in the precepts of Islam which



justifies the slaughter which has been perpetrated. I am told on good authority that high Moslem religious authorities condemned the massacres ordered by Abdul Hamid, and these are far more atrocious. In some cases the Governors, being pious and humane men, refused to execute the orders that had reached them, and endeavoured to give what protection they could to the unfortunate Armenians. In two cases I have heard of the Governors being immediately dismissed for refusing to obey the orders. Others more pliant were substituted, and the massacres were carried out.

As I have said, the procedure was exceedingly systematic. The whole Armenian population of each town or village was cleared out, by a house-to-house search. Every inmate was driven into the street. Some of the men were thrown into prison, where they were put to death, sometimes with torture; the rest of the men, with the women and children, were marched out of the town. When they had got some little distance they were separated, the men being taken to some place among the hills where the soldiers, or the Kurdish tribes who were called in to help in the work of slaughter, despatched them by shooting or bayonetting. The women and children and old men were sent off under convoy of the lowest kind of soldiers—many of them just drawn from gaols—to their distant destination, which was sometimes one of the unhealthy districts in the centre of Asia Minor, but more frequently the large desert in the province of Der el Zor, which lies east of Aleppo, in the direction of the Euphrates. They were driven along by the soldiers day after day, all on foot, beaten or left behind to perish if they could not keep up with the caravan; many fell by the way, and many died of hunger. No provisions were given them by the Turkish Government, and they had already been robbed of everything they possessed. Not a few of the women were stripped naked and made to travel in that condition beneath a burning sun. Some of the mothers went mad and threw away their children, being unable to carry them further. The caravan route was marked by a line of corpses, and comparatively few seem to have arrived at the destinations which had been prescribed for them—chosen, no doubt, because return was impossible and because there was little prospect that any would survive their hardships. I have had circumstantial accounts of these deportations which bear internal evidence of being veracious, and I was told by an American friend who has lately returned from Constantinople, that he had heard accounts at Constantinople, confirming fully those which had come to me, and that what had struck him was the comparative calmness with which these atrocities were detailed by those who had first-hand knowledge of them. Things which we find scarcely credible excite little surprise in Turkey. Massacre was the order of the day in Eastern Rumelia in 1876, and, in 1895-1896, in Asiatic Turkey.



VISCOUNT JAMES BRYCE

When the Armenian population was driven from its homes, many of the women were not killed, but reserved for a more humiliating fate. They were mostly seized by Turkish officers or civilian officials, and consigned to their harems. Others were sold in the market, but only to a Moslem purchaser, for they were to be made Moslems by force. Never again would they see parents or husbands—these Christian women condemned at one stroke to slavery, shame and apostasy. The boys and girls were also very largely sold into slavery, at prices sometimes of only ten to twelve shillings, while other boys of tender age were delivered to dervishes, to be carried off to a sort of dervish monastery, and there forced to become Musulmans.

To give one instance of the thorough and remorseless way in which the massacres were carried out, it may suffice to refer to the case of Trebizond, a case vouched for by the Italian Consul who was present when the slaughter was carried out, his country not having then declared war against Turkey. Orders came from Constantinople that all the Armenian Christians in Trebizond were to be killed. Many of the Moslems tried to save their Christian neighbors, and offered them shelter in their houses, but the Turkish authorities were implacable. Obeying the orders which they had received, they hunted out all the Christians, gathered them together, and drove a great crowd of them down the streets of Trebizond, past the fortress, to the edge of the sea. There they were all put on board sailing boats, carried out some distance on the Black Sea, and there thrown overboard and drowned. Nearly the whole



Armenian population of from 8,000 to 10,000 were destroyed—some in this way, some by slaughter, some by being sent to death elsewhere. After that, any other story becomes credible; and I am sorry to say that all the stories that I have received contain similar elements of horror, intensified in some cases by stories of shocking torture. But the most pitiable case is not that of those whose misery was ended by swift death, but of those unfortunate women who, after their husbands had been killed and their daughters violated, were driven out with their young children to perish in the desert—where they have no sustenance, and where they are the victims of the wild Arab tribes around them. It would seem that three-fourths or four-fifths of the whole nation has been wiped out, and there is no case in history, certainly not since the time of Tamerlane, in which any crime so hideous and upon so large a scale has been recorded.

Let me add, because this is of some importance in view of the excuses which, as we understand, the German Government are putting forward, and which their Ambassador in Washington is stated to have given, when he talked about "the suppression of riots," for the conduct of those who are their allies, that there is no ground for the suggestion that there had been any rising on the part of the Armenians. A certain number of Armenian volunteers have fought on the side of the Russians in the Caucasian Army, but they came, as I have been informed, from the Armenian population of Trans-Caucasia. It may be that some few Armenians crossed the frontier in order to fight alongside their Armenian brethren in Trans-Caucasia for Russia, but at any rate, the volunteer corps which rendered such brilliant service to the Russian Army in the first part of the war was composed of Russian Armenians living in the Caucasus. Wherever the Armenians, almost wholly unarmed as they were, have fought, they have fought in self-defense to defend their families and themselves from the cruelty of the ruffians who constitute what is called the Government of the country. There is no excuse whatever, upon any such ground as some German authorities and newspapers allege, for the conduct of the Turkish Government. Their policy of slaughter and deportation has been wanton and unprovoked. It appears to be simply an application of the maxim once enunciated by Sultan Abdul Hamid: "The way to get rid of the Armenian question is to get rid of the Armenians"; and the policy of extermination has been carried out with far more thoroughness and with far more bloodthirsty completeness by the present heads of the Turkish Administration—they describe themselves as the Committee of Union and Progress—than it was in the time of Abdul Hamid.

There are still, I believe, a few places in which the Armenians, driven into the mountains, are defending themselves as best they can. About 5,000 were taken off lately by French cruisers on the

coast of Syria, and have now been conveyed to Egypt, and they tell us that in the heights of Sassoön and in Northern Syria, possibly also in the mountains of Cilicia, there are still a few bands, with very limited provision of arms and munitions, valiantly defending themselves as best they can against their enemies. The whole nation, therefore, is not yet extinct, so far as regards these refugees in the mountains, and those who have escaped into Trans-Caucasia; and I am sure we are all heartily agreed that every effort should be made that can be made to send help to the unfortunate survivors, hundreds of whom are daily perishing by want and disease. It is all that we in England can now do; let us do it, and do it quickly.

I have not so far been able to obtain any authentic information regarding the part said to have been taken by German officials in directing or encouraging these massacres, and therefore it would not be right to express any opinion on the subject. But it is perfectly clear that the only chance of saving the unfortunate remnants of this ancient Christian nation is to be found in an expression of the public opinion of the world, especially that of neutral nations, which may possibly exert some influence even upon the German Government and induce them to take the only step by which the massacres can be arrested. They have hitherto stood by with callous equanimity. Let them now tell the Turkish Government that they are preparing for themselves a well-earned retribution, and that there are some things which the outraged opinion of the world will not tolerate.

## The Modern Evangeline

By SOPHIE S. HOLT

*(Written in behalf of the multitudes of sorrowing Armenian women whose loved ones have gone into exile.)*

GABRIEL, my heart's desire,  
Torn from me with threatenings dire,  
In my dreams I seek for thee;  
When awake I weep for thee,  
And lament with moanings sore,  
For I see thy face no more.

Whither dost thou wander now?  
On the mountain's lofty brow?  
O'er the desert hot and dreary,  
Footsore, hungry, heartsick, weary?  
But alas! I cannot know.  
Wherefore, wherefore is it so?

Ah, the cruel hands that bore thee!  
From my bleeding heart they tore thee!  
Fiends they were—fresh loosed from hell—  
But the tale's too sad to tell.  
Hush, my broken heart, be still!  
Must I not accept God's will?

Indianapolis, Ind.

## Yuletide in Armenia

From the Armenian of LEVON PASHALIAN.

**YULETIDE!**\* I look with my eyes closed! What land is this? I have never been here, yet it is not unknown to me. There exists between it and me some familiar and inward relation. In my long reveries imagination has been its ardent architect; the subconscious thoughts of the mind, the fond desires of the heart, have shaped and formed it for me—vague, and yet distinct! I have never climbed over these mountains, never bathed in these fountains; the churchyard has not witnessed the sports of my boyhood; I have not gathered flowers in these fields, and these roofs have not sheltered my tired body. But the passes of the mountains hold no secrets for me; the gurgle of the brook murmurs in my ears like a well-known, plaintive refrain; the perfume of the flowers stimulates my brain. I greet affectionately the spire of the church, and I look for the old nest of the swallow under the eaves.

Is it true that I have never been here? In others, in beings of my blood, I have lived here, and a direct impression received by them from this land has been so strongly transmitted to me that, though far from it, I have always been here in my dream-life. A stubborn heredity of ages, rooted in grief, has defied space and distance and kept the beings separated from their native soil in immediate communion with it.

The land before my vision has no name. It is neither a city nor a village. A vast, multiform expanse—mountains and plains, hills and dales, ribboned with water courses; streets of cities, pathways of villages, flourishing gardens, stone houses and thatched cottages. I try to give a name to each point, to differentiate between this multitudinous conglomeration—Moosh, Shadakh, Gareen, Havav, Pasen, Sipan, Gamargab, Hayotz-Czor, Lusonk, Aradzany, Ardammed, Querkour, Morenig, Vartenis, Puragn, Talvorig—but they become confused, they merge into one another, and little by little, behold! there remains but one great name looming above them all—ARMENIA!

Snow everywhere, thick, soft, glittering with the purity of unsoiled things! It has enfolded the mountains and the valleys in an affectionate embrace; cities and villages lie buried under it in shivering submission. Only chimneys protrude, here and there, sending forth whiffs of smoke, which curl up in the air. Yet this snow is not forbidding; over it hovers an invitation to intimacy and festivity.

Now I see people before me—men are laughing, women smiling, and children dancing with uplifted arms. Brightness, music and animation everywhere! The midnight bells chime, announcing the New Year!

\*The Armenian Christmas comes after the New Year, on the 6th of January, or on the 19th according to the Gregorian Calendar.

Their reverberation expands and soars as a pæan, as a halleluiah of thanksgiving.

Then I perceive tables, and around them grandfathers and grandmothers, with their children and grandchildren. Strong hands have gathered here all the gifts of a rich and bounteous nature. There stands proudly the jar of wine! The honeycomb displays its whiteness, and heaped upon one another rise, like pyramids, almonds, walnuts, raisins, dates, figs, the Malaghy pears, and grapes of every kind.

Now the grandmother, who sits at the head of the table, rises, and drops into the jar of wine one of the gold coins which adorn her forehead, then pours the wine into her cup, and raises it with a trembling hand. Firm is her voice, and joyful words fall from her lips.

"Long life to you! A Happy New Year and a Merry Yuletide! May we approach this day each year with cheerful hearts, toiling bitterly and enjoying sweetly! God's blessings upon us all! May we all attain our desires!"

Now she takes a sip from the cup, and invites each of those present to take a sip. They, in turn, kiss her hand, while she continues her blessing and benediction, with a hopeful faith which fills her breast. She is the trunk, bitten by years, but still solid and enduring!

In another house, around the blazing hearth, sitting on thick carpets or reclining on embroidered cushions, under gigantic candlesticks, the family partakes of the Yuletide bread, and greets the advent of the New Year.

A song is heard now in the street. A band of children, each carrying a bag, come skipping through the snow, knocking at the doors, while they sing with voices which they try to make pitiful. The lady of each house opens the door, and the bags of the singing children are filled with sweets and fruits. "Thank you, kind lady, may your home be always prosperous!" the youthful singers exclaim, and depart.

My attention then is attracted to a beautiful bride, who, standing at the stable door, distributes Yuletide gifts to the cattle, throwing them handfuls of corn. Are they not also of the family? Have they not also toiled all the year in the same labor, side by side with their masters? The bride fondly strokes the forehead of an ox, while he eats the corn, his good, kind eyes full of gratitude. Singing to the cattle a hymn of the season, she bends down and tenderly kisses the forehead of the ox. Apparently pleased with the warm touch of her lips, the ox moves his head beseechingly, as if imploring more caresses.

Happiness reigns everywhere, dividing the sorrows of yesterday from the cares of to-morrow—a great surcease, which dispels griefs and strengthens the firm faith of the people, binding them for centuries to the soil, with a trust that knows no despair, with an energy



that knows no failure. And the men before me are laughing, the women smiling, and the children dancing with uplifted arms.

The last scene before my eyes is laid in snowy paths bordered by frost-mantled trees. It is a procession of young women going from the village to the fountain, early in the dawn. Pious and devout, their hands full of grain, they go to bestow Yuletide gifts on the water—the holy and beneficent, the mother-source whence spring all bounties. And the young women standing at the fountain which witnessed their first blush of love, throw the grain into the water, as did the priestesses of yore while performing the great nuptial ceremony of Nature in their worship of the great mystery of fecundity.

All this gradually becomes enveloped in shadow; the outlines, the images disappear, and everything vanishes in the darkness that fills my eyes. Then elapses a space of time that I, being lost in a dream, cannot calculate. Once more my gaze penetrates the darkness, and I see the same land, the same mountains and the same plains, the same streets and the same village paths. But why does the name which looms above them all trickle with blood? The snow again lies deep on every side, but from it emanates a dreadful cold, cruel and inexorable. The mountains are harsh and stern, and a shudder runs over them. The wind blows fiercely, sometimes howling as mournfully as the hooting of owls, of thousands and thousands of owls.

Silence reigns—the awful silence of things that will speak no more! The streets are deserted. Desolation has spread its terror everywhere; and all things have assumed a sadness—the sadness of things that will live

no more! The plains are bare, and the trees, standing there like skeletons, tremble with agonizing convulsions. The houses, pressed against one another, have shrunk, and grief and anguish hover over everything. This is a land of mourning, inhospitable and joyless.

But I see a table, and grouped around it are the grandmother, her children and grandchildren. It is a Yuletide table, but upon it there is no Yuletide bread, neither the heaps of fruits, nor the honey and wine. The fire on the hearth is dead. In the corner flickers only a candle, whose wavering light is the sole living thing here. All the inhabitants are dead. And by what a death!

The eyes of the grandmother have been gouged. On her neck, around an ugly wound, the dark blood is congealed. The headless body of her eldest son leans toward her. The young bride, her breast ripped open, sits opposite, holding in her arms the corpse of a newborn babe. All of them have terrible wounds.

But see! Three little ones are moving now. They are alive! They have no clothes, their feet are bare; there is nothing to eat on the table; but they stand there with the firmness of steel, and watch the house of mourning. Hour after hour the little guardians, always awake, gaze at their dead with conscious eyes that burn! Their eyes tell innumerable things to their dead loved ones. Now a brightness shines upon their faces, and behold! the grandmother, rising, and filled with an infinite confidence, extends her hands and sends her blessings and faith-inspiring good wishes to the little ones, who gaze at her always with conscious eyes that burn!

*Rendered into English by Arshag Mahdesian.*

## The Horrors of the Armenian Transportation

Narrated by an Impartial Eye-Witness.

EARLY in the Spring of 1915 the Turkish Government promulgated a temporary law, according to which the local officers could transfer individuals or whole communities from one place to another, if the political circumstances necessitated it. The Armenian horror is simply the criminal application of this law. The whole scheme was well planned, and strictly and skillfully executed. There is nothing like it in all history—not even the Babylonian captivity of the Jews is a parallel to this. It is certain that the Turks themselves could never have thought of it, or planned it. Many Turks confess that it is a scheme hatched by the infidel (*giaour*) head. It seems that the Germans suggested the scheme of transportation—but safe transportation—of the Armenians to the Mesopotamian and the Syrian regions. In this way they would get rid of the Armenian question forever, and Asiatic Turkey would be open and free for German colonization. That is the view of many Turks. An intelligent young Turk said to me: "Turkey's

case is lost forever." At any event, whether the Allies or the Germans win, it makes no difference; Turkey is gone. "Helas! elle est mort," was the expression he used. "She will be swallowed up either by the Allies or by the Germans. The last eventuality is worse," he added with a sigh.

The Turks learned their lesson from the Germans very cleverly, and applied it in Turkish fashion. That is their habit. They came into power by massacring and have continued to massacre for 600 years. "No more will the Turkish name or history be soiled with the taint of massacre," remarked to me many a Turk. "The Armenians are to go safely *without the bleeding even of their noses*, to Mosoul and Zor," the *Kaimakam* (Mayor) said. But this so-called bloodless transportation was more terribly disastrous than the irregular massacring by the mobs. In the latter case many Armenians had escaped, but now none was safe and none could escape. Terrible as the massacres of 1895-96 were, many Armenians longed for them, rather than be

agonized for weeks by the terrible suspense and uncertainty of the 1915 reign of terror. This was a continuous and endless massacre. The commandant of gendarmes in Marsovan said, "Transportation means extermination."

The plan of transportation was carried out in Marsovan as follows: Soon after midnight of April 29 some twenty-five of the leading Armenians, including Ozanian, Atamian, Barsamian and Akylilian, were arrested. The police patrolled the streets in the neighborhood of their homes, and all were taken out of their beds, suddenly and simultaneously, and put in jail. Next day they were chained and sent to Sivas, the capital of the province. But Sivas was too distant for the ox-cart drivers to return so soon. They were back the same night! After a few days some fifty more were arrested and exiled. The process continued for weeks.

Through the months of May and June the arrests continued, under the pretext of search for arms. Usually the gendarmes and the police entered the houses, without any warning, between midnight and dawn. So every morning people learned the news of the arrested, and a feeling of suspense and dread filled all hearts; it was really a reign of terror, similar to that of the time of Marius and Sulla in Roman history. No one knew whose turn might come the next day. One heard on all hands, "These are not good signs; the Turks are going to kill us again." After the military had finished with the men, they started with the women and the children. Then the real tragedy began!

The arrested Armenians were subjected to indescribable tortures. The account of these barbarous deeds reminds one of the terrors of the Spanish Inquisition. Some died as a result of torture. I saw Garabed Sivaslian, who, after having been whipped and beaten a whole day and night, at intervals of two hours, was moaning in his bed with excruciating pain. He was confined to bed for weeks. He related to me how one gendarme had sat on his mouth, that he might not scream, while two others had held up and bastinadoed his feet, which were bound with ropes attached to a strong rod. Sometimes they would beat him in any part of his body, indiscriminately. The poor fellow, a strong, brave, young man, the leader of the college firemen, who in the presence of all the leading Turkish officials had extinguished some time ago a big fire in the town, was in despair and longed to die. His body was all blue as a result of the beating.

Early in July all the Armenians that happened to be in the streets were imprisoned. I shall not attempt to describe what one felt in watching, from day to day, poor women—wives and mothers, accompanied by their children—carry food and clothes or bedding to the barracks where their dear ones were confined.

Soon after midnight the gendarmes led out some 300 of the prisoners, bound together, and without any provisions and clothes. Ostensibly they were

to go to Amasia, but at a distance of three-quarters of an hour, on the way to Zileh—the famous place whence Julius Caesar sent his message, "*Veni, vidi, vici*," to Rome—they were all killed, with axes. A good many had sewn gold coins inside their clothes. I saw the wife and daughter of one of our professors, assisted by friends, sewing Turkish pounds inside the coat of the professor; all faces were pale, hands trembled, and tears flowed down their cheeks. Some Armenian exiles took a pretty large sum of money with them. Poor people! they imagined they were really to go to Mosoul! Alas! that was a term of the official code, signifying extermination.

After the strong men had been killed, the gendarmes set free the old men and the boys, saying "His Majesty, the Sultan, has granted you pardon; go and pray for him!" It is impossible to describe what happened when they reached their homes—all wept for joy, thinking that the trouble had passed. Next day the public crier heralded in the streets that all the Armenians—women, children and old folk—were to depart for Mosoul.

The poor people began to sell what they had. All the streets were changed to market places, like a fair. Poor women and children took out their furniture and household things to sell in order to have some money in hand for the journey. They did not know that all was in vain! Even what they received in this manner was to be taken from them.

The poor Armenians sold their few possessions, but the transaction was really a legalized plunder. Everything was sold at one-tenth its value. Here is a conversation between two Turks in a coffee house: "What a pity things were sold at such a low price! I could not stand the sight in the streets; I saw many cheap things, but my conscience would not permit me to buy anything." The other fellow replied: "Well done! What a conscience you have! If you really pitied them, you should have bought something and offered them a good price! If you and I do not buy, to whom will the poor people sell?" It is to their credit that many of the old school Turks really took pity on the persecuted Armenians. During the massacres of 1895 many Turks had shielded and saved Armenians. But in this instance no one dared express his feelings or do an act of kindness. It is said that a Turk was hung in front of his own house in Bezir Kiofru, in the vilayet of Sivas, for giving shelter to an Armenian.

I visited a great many Armenian families while they were preparing for this Babylonian captivity. I could not stand the sight, neither could I find any words of comfort for them. The scene varied from house to house, but everywhere was the same feeling of suspense, dread and despair. In some houses one saw a feeling of true resignation and heroism. There was a retired pastor, sixty-eight years old. He did not pack anything in the house, but left it as it was. Taking his staff in his hand, he said: "I am ready to go wherever they send me. The Lord is my guide!"



When the ox-carts were loaded and the caravan began to move, the whole scene was very touching and pathetic. There was one old woman with her daughter, daughter-in-law and two-year-old grandchild—the child in smiles, unconscious of her fate. They were all very brave; there was something heroic about them. The old woman waved her hand toward us in farewell, and said in a brave tone, "Pray for us." She was the mother of Kakik Ozanian, one of the leading Armenians of Marsovan, who was among the very first to be arrested. Mr. Ozanian was put to death at Sivas, with excruciating tortures—his eyes being gouged, and red-hot irons driven under his nails. The transportation continued from day to day. In some places it was so hurried that some were not allowed to take even the bread they were preparing—the bread was left, half-baked, in the oven.

A blind old man named Chinigeozian, whose son is a physician in the United States, was scarcely able to walk, even with the aid of a staff. The Mohammedan neighbors took pity upon him and promised to take care of him if the government permitted. I appealed to the *Kaimakam* and the commandant of the gendarmes. The answer was: "Impossible; all have to go; no Armenian is to be left behind, whether blind, deaf or paralytic."

The *Kaimakam* regretted that he found himself in office at such a time; he was sorry he had ever entered the official life. His father, a professor in the Turkish University in Constantinople, had advised him to go into business, but, as he had had no capital, he entered the government service.

Among the exiled, or rather killed, were many prominent Armenians. Mr. H. Arozian was an American citizen, who had studied and worked in the United States for twelve years. He was professor of chemistry in the American College in Marsovan. He had a special permit from Enver Pasha, Minister of War, to go to Constantinople with his family. Rev. K. Demirjian, pastor of the large Armenian Evangelical Church of Marsovan, also had a special permit, to go to Smyrna with his wife and niece. So also Mrs. Gulbenkian, with her four young daughters, who have resided in England for more than twelve years, and had come to Marsovan to visit relatives. Mrs. Gulbenkian was traveling to Constantinople by the special permit of Enver Pasha. They all reached Angora safely, but there the traveling permits were taken by the police, on the pretext that inquiries were to be made concerning them. On the third day after their arrival, August 10, the men were sent away with other Armenians toward the lake that is on the highway to Cæsarea, four hours' distance from Angora. According to the testimony of the Turkish driver they were killed at a short distance from the lake.

Pastor Demirjian had escaped death in the massacres of 1895. He had then been a preacher for more than twenty years in Gurin, where he built up a strong church. Later he took a post-graduate

course in Edinburgh and was called to Marsovan. The pastor was hidden inside a chimney in a Catholic home during the massacres of 1895; his wife had found refuge in a Turkish house. But in 1915 he could not escape. He said to me a short time before his transportation: "We shall all be taken; you will remain as a witness of these terrible events." The new church building, which Pastor Demirjian had succeeded in erecting recently, is to be transformed by the Turks into a mosque.

In justification of their terrible acts the Turks speak of Armenian revolution. Supposing that there had been revolutionary movements among some of the Armenians, how can the Turks justify the transportation of the Roman Catholic Armenians of Angora, who considered themselves not Armenians, but simply Catholics? They did not cherish any national aspirations or ideals; in fact, in all Angora neither arms nor revolutionary documents were ever found. During the massacre of 1895 Abdul Hamid had spared the Armenians of Angora. But his successors, who boast of *liberty, equality, fraternity* and *justice*, the four watchwords of the so-called Turkish revolution, are worse tyrants, more unscrupulous and diabolical.

## The Lullaby of Nazi

(From the Armenian of A. Aharonian)

OH, sleep, my little one: oh, sleep once more!  
Thou need'st not weep, for I have wept full sore.

The blind wild geese flew, screaming mournfully,  
Across our heavens black, o'er vale and hill.  
Oh, they were blinded 'mid our mountains high!  
Thou need'st not weep, for I have wept my fill.

The gale is moaning in the forests dark;  
'Tis the lament of homeless corpses chill.  
Ah, many and many a corpse unburied lies!  
Thou need'st not weep, for I have wept my fill.

Laden with tears, the caravan passed by,  
Knelt in the forest black, and stays there still.  
It was our land's calamities and woes!  
Thou need'st not weep, for I have wept my fill.

Beads have I strung and on thy cradle bound,  
To guard thee from our foeman's evil eye.  
Oh, sleep and grow, my little one, make haste!  
Thou need'st not weep; my tears were seldom dry.

My milk has frozen on thy pallid lips;  
'Tis bitter, and thou dost not want it more:  
With it is mixed the poison of my grief.  
Thou need'st not weep, for I have wept full sore.

Oh, with my milk drink in my black grief too;  
Let it black vengeance in thy soul instil!  
Shoot up, my darling, grow to stature tall!  
Thou need'st not weep, for I have wept my fill.

ALICE STONE BLACKWELL



Viscount Bryce remarked that he was sorry to state that information which reached him from many quarters went to show that the figure of 800,000 people destroyed since May last was unfortunately quite a probable number. It was a premeditated and systematic policy of massacre. It was a policy which had been entertained for a considerable time by the gang who were in possession of the Government of Turkey. They only hesitated to put it into practice until they thought a favorable moment had arrived in May. In the massacre at Trebizond—the facts of which were vouched for by the Italian Consul—the whole Armenian population, which numbered from eight to ten thousand, was destroyed in one afternoon under orders from Constantinople. He was afraid it must be said that practically nearly the whole of the Armenian nation had been wiped out, and few crimes so hideous and on so large a scale had been recorded in history.

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At a meeting held at Newport, England, on November 22, under the presidency of the Bishop of Llandaff, to protest against the Armenian massacres, a letter from the Archbishop of Canterbury was read. In this the Primate, referring to "these appalling massacres, cruelties and wrongs," said: "If we as a belligerent power are unable to take effective action in the matter we can at least do our utmost to secure that non-belligerent nations shall be awakened to those fearful realities. We want not merely to render impossible the continuance of the present horrors, we want to prevent their recurrence in years to come. To that end every effort that we can make is worth while. I shall take every suitable opportunity of calling attention to the subject and of bidding men and women weigh the true meaning of these vast and organized iniquities perpetrated by Turkish hands and apparently with the connivance of their German Allies."

Bishop Crossley, in a speech describing the massacre, said it was the most awful picture which had ever been put before the world. He did not think the British people realized it, but he hoped that the people of the United States would vindicate the cause of justice. The Armenians, the oldest Christian nation in the world, were being exterminated because the Young Turkish Party wanted to get rid of the most enterprising and best business people in their midst.

\* \* \*

On November 24, at the Society of Arts, London, Sir Edwin Pears, speaking of Constantinople, its origin, and the part it has played in the world's history, said:

"The principal fault of the Turk is that he can never rule subject races, he can never be just to them. The story of the Armenians furnishes a ghastly illustration of that fact. The Armenians, all things considered, are the manliest race in Asia Minor. The elevated plain they inhabit has bred a sturdy people. At Zeitoun they have always ob-

served a certain amount of independence. Twenty years ago Abdul Hamid wanted to exterminate every Armenian there, but a number of European residents of Constantinople brought all the influence they could to bear on every Ambassador, and they got a message to the Sultan that it would not be permitted. Now the decree has apparently again gone forth that the Armenians are to be exterminated."

In the course of a short discussion that followed, Mr. G. Hagopian (Chairman of the Armenian Patriotic Association) said that the early emperors of the Turks were men of character and justice, and it was that fact that drew to their flag so many of the races of the Near East. But the time came when this was changed, and the decadence of the Ottoman Empire was the result. The Armenian literary language was one of the most powerful in the world; a nation that used it could never be suppressed; it was so eloquent, majestic and inspiring.

Mr. Charles Woods said that Turkish decadence was partly due to the fact that the Turks could not rule, but also in modern times it was due to the want of roads and railways. As a result of his travels, alike in the old Turkish times and in the new Turkish times, he had formed the opinion that had the Young Turks done something in the way of public works their position would have been very different to-day. He agreed that the massacres of Armenians were in response to orders from the Turkish Government.

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A mass-meeting was held on December 13, 1915, at the Academy of Music, Philadelphia, Penn., to "cry out" to all the nation and the world against the atrocities of the Turk perpetrated upon the defenseless Armenians.

Bishop Philip M. Rhinelander, of the Protestant Episcopal Church Diocese of Pennsylvania, presided. The opening prayer was offered by the Rev. Dr. Edwin Heyl Delk, a leading Lutheran minister. Addresses were made by the Rev. Dr. Russell H. Conwell, of the Baptist Temple; the Rev. Alexander MacColl, pastor of the Second Presbyterian Church; Bishop Joseph F. Berry, of the Methodist Episcopal Church, and by Mayor Blankenburg. The Rev. Dr. William H. Roberts, stated clerk of the Presbyterian Assembly, introduced a resolution which was unanimously adopted, and which has been forwarded to the President of the United States as an expression of the people of the city of Philadelphia. This resolution reads:

Whereas, the present lamentable condition of the Armenian people is the result of deliberately planned persecutions which have been going on for many months within the limits of the Turkish Empire; and,

Whereas, hundreds of thousands of Armenians have been massacred, and fully 1,000,000 others, chiefly women and children, have been driven into exile, followed in many cases by death; and,

Whereas, the Government of the United States has made earnest and forcible representations to the Ottoman Government against these acts of horror, and, whereas, the German

Embassy at Constantinople has, by order of its Government, also remonstrated against them; and,

Whereas, the suggestion has been made by distinguished public leaders, both in Europe and America, that American public sentiment in this matter should find appropriate expression; therefore,

Resolved (1), That this mass-meeting of citizens of Philadelphia, Pennsylvania, true to the spirit of brotherly love upon which the city was founded, makes on this 13th day of December, 1915, without equivocation, most solemn protest against the indescribable atrocities which have characterized the treatment of the Armenians by the Turks, and directs the committee having charge of this meeting once more to request the President of the United States, through the channels of diplomacy, to exercise the influence of this great nation to put an end to the reign of horror within the Ottoman Dominions.

Resolved (2), That all our citizens be urged to contribute generously to the funds for the relief of the distressed Armenians, who, both inside and outside the Turkish Empire, are in circumstances of great suffering.

Resolved (3), That we further call upon humane people throughout our country to unite in the expression of an overwhelming public sentiment against these efforts to exterminate a noble and ancient nation, and to endeavor to secure accessible places of refuge for the exiles, and in particular the repatriation of the Armenian nation.

The most striking address of the evening was a calm narrative of recent occurrences in Armenia made by the Rev. Theodore A. Elmer, who, until the last week in August, was connected with a missionary school at Marsovan, Turkey. He told of what he had seen; how many young girls had been dragged from the school and led away to death or an even more terrible fate. The simply recited tale of this missionary was heard in deep silence and had a most noticeable effect upon the audience. His was first-hand information, about which there could be no argument. He told of seeing 50,000 dying in the desert or being led to death as he fled the stricken country, and ended by saying the people could multiply what he had seen many times, for worse things he was sure have happened in other sections.

All of the speakers who followed admitted that they could see nothing they could do other than to "cry out" to the world against this terrible slaughter and the ravishing of a people. Doctor Conwell, Bishop Berry and others pointed out, for they had visited the country, that action other than calm and deliberate protest might provoke even greater atrocities. They sounded the keynote of the meeting when they called upon the audience to simply voice the protest of humanity.

Bishop Rhineland expressed the sentiments of most of those there when he cried out: "God save Armenia and save America in saving her."

Mayor Blankenburg told of how he tried, several months ago, to arouse the mayors of twenty-five leading cities to concerted action in holding a general day of protest against the Armenian outrages. He said he received negative replies, most of the mayors saying they feared such action might embarrass the Administration at Washington.

"I telegraphed to the Secretary of State," said Mayor Blankenburg, "and asked him if my proposed action would interfere with the work at Washington. Now, a diplomat naturally answers in a manner which can be taken two ways. Mr. Lansing wired me in reply:

"I cannot give you any advice in this matter. You must do what you think best."

The Mayor suggested that the meeting appeal to the Citizens' Permanent Relief Committee to take up the matter of collecting funds for the Armenians, and this suggestion was followed, Bishop Rhineland putting it to the assembled throng which voiced approval.

All of the speakers congratulated the 1,500 present for their action in attending the meeting despite the storm. Bishop Berry said this 1,500 would have been the real influence of the meeting, even had the weather been pleasant and the Academy filled to overflowing. By their very presence, he said, they showed where their hearts were in a great cause.

Dr. Russell H. Conwell was listened to with rapt attention. He knew his subject, for he has visited Armenia and Turkey twice.

"The question before us is a grave one," said Doctor Conwell. "We must cry out, but what will we cry and to whom? We will be misunderstood in Turkey. I must admit that my mind is in confusion as to how we should proceed. If we arise against Turkey we are weak, and Turkey now is in alliance with Christian nations. The only thing I can think of is to cry out conservatively and let the American people and the American Government hear our cry against these outrages."



"HOLY WAR"

—Evening World



## Armenians and the Partition of Asia Minor

BY W. LLEW WILLIAMS.

"Europe ought to know more than she has hitherto known of the achievements of the Armenian race, whose annals stretch back to the sixth century before our era, of its prowess in war, of the great men it produced, of its learning and its art, the most advanced in Western Asia."—LORD BRYCE.

THE speech of Lord Bryce in the House of Lords on October 6th in which he described the Armenian massacres has reverberated through the civilized world. He solemnly declared that "nearly the whole nation has been wiped out." Almost each succeeding day brings fresh details which show that the worst excesses and cruelties practised by "the Great Assassin" have been surpassed, that never in the long history of their martyrdom has the Armenian race suffered so greatly or on so vast a scale. To exaggerate is impossible. Literally hundreds of thousands of Christians have been "rounded up," driven from their homes when they have not been murdered on their own thresholds, men, women and children segregated and then dealt with separately, the men killed in cold blood or driven off to make labor brigades for the Turkish forces, the women outraged, slaughtered, or sent into life-long captivity worse than death; the little children—it maddens one to write it—slaughtered before their parents in indescribable ways or torn from their homes and sent to Moslem households to be brought up as Mohammedans! The policy of solving the Armenian question—as it presents itself to the Turkish Government—by exterminating the Armenians has been ruthlessly carried out. Turkish Armenia has been deluged in Armenian blood, and to an unimaginable extent depopulated. Evidence shows that in certain districts Armenians have taken to the mountains and hidden themselves in their recesses. Whether they can survive till "the indignation is overpast" is a question only time can answer, but their sufferings—those of the children especially—in the interval chill the blood to think of. Winter on the uplands of Armenia with a temperature of  $-22^{\circ}$  suggests that few can survive the rigors of the months ahead. In any case, the broad, incontrovertible fact remains that practically the whole Armenian population west of the Russian lines, and those of the Armenian volunteer bands, have been "dealt with" at the express orders of, as Lord Bryce phrased it, "the gang who are now in possession of the Turkish Government."

All this "frightfulness" on the part of Germany's ally only emphasizes the *twofold duty* now facing the Entente Powers. More than ever is it true that there is no room for clemency for the Turk. The Allies have to make an end of Turkey as a Sovereign Power. The Turk must return to the place from whence he came to Europe. In those territories assigned to him by the victorious Powers—viz., Angora, Konia, Kho-

davendikiar and Kastamuni—he may dwell, not exercising authority, but under authority, deprived of the power to do evil as completely as he is lacking in the inclination to do good. Here is the Entente Powers' first duty.

That precipitates the partition of Asia Minor. That has, no doubt, been foreseen, discussed, and, in principle, settled by the Entente Powers. That the Allies will quarrel over the spoils is a remote possibility. While the whole question of Asia Minor is under discussion, it ought not to be impossible to satisfy all legitimate claims. They could be sufficiently recognized to ensure the absence of friction in the future, and the possibility of the development and progress, social and economic, of a land naturally fertile, once exceedingly flourishing, but now, by centuries of misgovernment fallen into a ruined and chaotic condition.

### BUT WHAT OF ARMENIA?

Avowedly one of the chief objects of the present war is to advantage small nationalities. In this war, Armenians are playing no unimportant part (vide the Times Russian Supplement, May 25th). At the settlement, are they not to be consulted? Are they to be handed over to some Authority or Power without any regard to their legitimate wishes and aspirations?

Is not the SECOND DUTY of the Entente Powers to attempt some reparation to the Armenian people? The only reparation they can offer which the Armenians are willing to accept is the gift of autonomy. The case for autonomy, so far from being destroyed by the events of the past month, has been immensely strengthened. Those who imagine that this crowning horror has succeeded in doing what six centuries of massacre, outrage, and plunder failed to do—that is, break the spirit of the Armenian race, destroy the *obstinate nationalism* they have ever displayed—are gravely mistaken. For the Powers to act on that supposition will ensure them in Asia Minor precisely the experiences, with possibly the same disastrous and costly final results, Europe faces to-day in the Balkans. Will it be contended that the Armenian problem has been solved by the extermination of vast numbers of the population? Has Talaat Bey made good his threat that he would deal the Armenians such a blow that they would not talk of autonomy for fifty years? Will the Powers assent to that? Will it say, because of the maimed, broken condition of the Armenian race, autonomy is impossible? That would be to add insult to injury! May I point out that the Greeks were in much the same position at the close of their War of Independence? It has not prevented them from "making good." What the British people do not realize is the strength of the attachment of the Armenian people to the soil of their Motherland. Were order restored and Turk and Kurd rendered powerless for evil, and autonomy possessed by the people, refugees

from the ends of the earth would "flee as doves to their windows" back to Armenia, to the land whose economic possibilities they know as well as the Germans. Already those who sought refuge behind the Russian lines have moved westward with the advancing forces, and again taken possession of their ruined homes! No, despite the desolating policy of the "Young Turk" Government, the Armenian question still remains to be settled, and can only be settled *satisfactorily to the Armenians* by autonomy guaranteed by the Allied Powers. If the Powers desire to see the Balkan problem transferred to Asia Minor, they have only to refuse it. If they want international peace they must so handle the Asia Minor problem as to prevent friction, unrest, the very possibility of an agitation conducted in the name of Nationalism.

Are the Armenian people capable of self-government? In a word, have they "Political Aptitude"? In some quarters this is strenuously denied, scouted as a demand as unreasonable as a demand would be for the revival of the ancient Armenian kingdom. The reply is that autonomy was possessed for long centuries by virtue of their valor, their unswerving adherence to the national idea, and to their venerable Church.

#### WHAT ARE THE HISTORICAL FACTS?

From B. C. 317, when Ardnavates freed himself from Seleucid domination, and declared himself independent King of Armenia, up to the sack of Ani by Alp Arslan in A. D. 1079, and the fall of the last King of Armenia Major, Gagik II.—that is, for a period of nearly fourteen centuries, the Armenians enjoyed a distinct and continuous national existence. The Armenian kingdom was at the zenith of its power and extent under Tigranes, "King of Kings," and the mightiest monarch in Asia, whose dominions extended from the Mediterranean to the Caspian (compare Strabo XI., 522, 532, 539, 747; Plut. Luc., 14, 21, 26, 32; also Ency. Brit., Vol. II., p. 565).

All through these centuries conflicts were unceasingly waged in the land of Ararat against powerful neighbors, in order to maintain an autonomous existence. In A. D. 301 King Tiridates was converted to Christianity, and henceforth Armenia became the vanguard of Christian civilization and thought, an outpost of Christianity in the East. Even in face of the Arab invasion of Asia Minor the Armenians preserved their autonomous existence. "From the midst of the bleeding embers," says one Armenian writer, "there reared its head a new Armenian dynasty, that of the Bagratidæ, which soon succeeded, not only in keeping in awe all the enemies of the country, but turned Ani, the capital of the kingdom, into a magnificent home of Christian art, an Asiatic sister to Byzantium." In the eleventh century the Seljuks swept aside the Arabs, overwhelmed Armenia, deluging the whole land with blood; but even that did not destroy the existence of the Armenian people. Great numbers emigrated to Cilicia, and in 1080 A. D. revolted under Rhupen, took

possession at first of mountainous regions of the country, gradually extending their sway to the sea-coast, thus forming the kingdom of Lesser Armenia in Cilicia. It was under the Rhupenian dynasty that the Armenians rendered such valiant services to the Crusaders in their attempt to stay the progress of the Saracens. After a troubled but independent existence of about three hundred years, it was overthrown by the Mamelukes in A. D. 1375, having first been weakened and distracted by religious dissensions caused by the attempt of the Lusignan kings to make the people embrace the Roman Church (Ency. Brit. Vol. VI., p. 365).

From that date the history of the Armenian race has been one long martyrdom. "But the mass of the people persisted, and still persist, in remaining, in spite of all drawbacks, on the soil of their Fatherland, and in maintaining the existence of the national individuality, their traditions, their institutions, their language, and their culture." Not only so, but in the very heart of Cilicia, Armenians have maintained a semblance of political independence, notably those inhabiting the mountainous regions of Zeytoon. There the Armenians have never been completely subjugated by the Turks. They have always refused to pay taxes, or supply recruits down to this day. And it is these doughty mountaineers, who, as *The Times* Cairo correspondent tells us (May 16th, 1915), are in open revolt, forcing the Turks to send two whole divisions against them, and thus weakening their forces in the more important theatres of war! (Since these lines were written Zeytoon has fallen, and its gallant defenders and their families have been "wiped out." But all over Western Turkish Armenia groups of Armenians are bravely defending themselves against both Turks and Kurds.)

(To be continued)



More Tears!

CARTER, in New York Evening Sun



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Mr. Speer.

March 1, 1916

# THE NEW ARMENIA

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The Armenian Cathedral of Etchmiadzin, Caucasus



Armenian refugees pausing at Ikdír on their way to Etchmiadzin



# THE NEW ARMENIA

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European honorary editors: Anatole France, Georges Clemenceau, Victor Berard and Jean Longuet.

"Who can foretell our future? Spare me the attempt.  
We are like a harvest reaped by bad husbandmen  
Amidst encircling gloom and cloud."

JOHN KATHOLIKOS  
*Armenian Historian of the Tenth Century.*

"To serve Armenia is to serve civilization."

WILLIAM EWART GLADSTONE

Volume VIII

MARCH 1, 1916

Number 7

## Editorial Comment

THE Providential Nemesis that ever pursues the criminal has finally overtaken Turkey. That is the significance of the capture of Erzeroum by the Russians. And we hope that the Armenians in the gallant army of Grand Duke Nicholas repeated the feat of their heroic compatriot, Staff-Officer Tarnieff, who, during the Russian campaign against the Turks in 1877, planned and led the most perilous attack on the Azizi fort in front of Erzeroum, and, sacrificing his life, contributed to the occupation of the famous Armenian stronghold.

"It is a victory for humanity, too, as well as for the Allied cause," writes the *New York Tribune*, commenting editorially on the fall of Erzeroum. "There is no blacker chapter in the history of Turkey's ruthless treatment of subject races than the chapter of Armenia's martyrdom. The savage cruelties of other years have recently been supplemented by a deliberate programme of extermination. Armenians have been massacred wholesale in compliance with what Count von Reventlow and other German apologists have flip-pantly described as an internal police policy. Call it what you will, the unspeakable Turk has simply acted on the theory that the only good Armenian is a dead Armenian.

"Humanity has cried out against this orgy of murder—probably the last great orgy which civilization is going to allow the Turk to indulge in at the expense of helpless subject peoples. To the Armenians the Russians come as protectors and liberators. Erzeroum, once wrested from the Sultan, must never revert to his possession. Christian Armenia must be freed forever from Turkish rule, and that consummation, so devoutly wished by the civilized world, has already been brought within reach of realization by the Russian deliverer.

"For that reason the news of the fall of Erzeroum should carry joy not alone to Turkey's enemies, but

to every race or nation in the world which abhors oppression and barbarism and stands for government actuated by justice and humanity."

\* \* \*

BERLIN would naturally belittle the military value of Erzeroum, but the fact remains that von Moltké, Colonel Niox, General Malekoff and Lord Wolsley have considered it as one of the most vital strategical positions in the world. Writing on this topic, Colonel Niox says:

"Armenia consists of a succession of plateaux or table-lands. To its north flow the Kour and the Araxes, to its south the Tigris and the Euphrates, and the Chorogh to its northeast. Armenia forms the watershed of the Caspian, the Black Sea and the Persian Gulf. One can reasonably aver, then, that from a geographical point of view the Armenian plateau commands the whole of Western Asia. The Power that is its mistress is consequently destined to play a preponderating rôle in these countries, the communications of which are in her hands.

"Erzeroum is the point to which converge the roads from the Caucasus and those that traverse Asia Minor, Syria, and the districts of the Persian Gulf. The most interesting direction to study is that of Erzeroum, Keban-Maden, above Alexandretta and Antioch. This is the shortest route by which the Russians could reach the shores of the Mediterranean."

Colonel Niox is generally supported by an eminent English statesman, who asserts:

"Russia could reach Constantinople through Asia Minor, viz., Armenia, not so directly, but more surely and more safely than through Europe."

\* \* \*

SOME European and American military critics cannot explain the utter collapse of the Turkish resistance before Grand Duke Nicholas' forces. But the

debacle of the Ottoman Army presents no mystery to anyone that is cognizant of the degeneracy of the present-day Turk.

Formerly the Turkish soldier was temperate and devoutly religious. But since the battle of Plevna, in which he won the fame of a good fighter, the Turkish soldier has become a habitual drunkard, a diseased, lascivious monster, and an indifferent Mohammedan. Because the Turkish Government allowed the Moslems to slay, rape and plunder the Armenians, as well as other Christian subjects under the Ottoman domination, its army degenerated into a licentious rabble of criminals, unavailingly whited by General von der Goltz and his compeers.

The Turkish success at the Gallipoli Peninsula must be ascribed to the natural defences of the country, made invulnerable by the German Krupps. In Mesopotamia the Turkish soldier would present a very sorry figure but for the brave Arabs.

A government of murderers, by murderers and for murderers, like the Turkish, cannot raise an army of brave soldiers. But the fall of Erzeroum has decreed that no longer shall there be a Turkish Government to disgrace civilization.

\* \* \*

**G**RAND DUKE NICHOLAS has declared his intention of holding the Turkish officials, civil and military, personally responsible for the Armenian massacres. The *New York Times*, recording this fact, says in part:

"It is hard—for most, probably impossible—not to receive this news with satisfaction and to hope that it may turn out to be true. Of course, on general principles, the amount of killing in progress over a considerable portion of the earth's surface is already somewhat more than sufficiently great, and its increase is not desirable, but there really seems to be no way to convince the Turks that some of their policies are intolerable, even in such a world as this has come to be, except by arguing with the men who devise and execute those policies in the one way they understand.

"How far, if at all, below the Sultan himself and his chosen or self-selected Ministers, the line of direct, personal responsibility and direct, personal punishment should be drawn is a question to which the Russians can probably be trusted to find an answer in the number and importance of the prisoners they are able to take. They are not a squeamish lot, the Russians, and they would do the job well if they set about it."

\* \* \*

**S**ECRETARY LANSING, at the direction of President Wilson, has cabled a protest to the Turkish Government against the continuance of the Armenian atrocities. According to Mr. Lansing's protest, the American Government has received precise official information, and it "no longer can doubt that the authorities of the Turkish Government are responsible for hitherto unparalleled atrocities which have shocked the civilized world." If the Turk does not heed this warning, the American Government "will be compelled to take action of a more drastic character."

The action of President Wilson, described by the *New York Herald* as "An eleventh hour awakening," is superfluous as far as the Armenians are concerned. If there remain any Armenian survivors in Turkey they will not be molested, thanks to the Russian terror. But this protest saves America from being classed with Meroz. "Curse ye Meroz," said the Angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

Lowell wrote:

"Once to every man and nation  
Comes the moment to decide,  
In the strife of truth with falsehood,  
For the good or evil side."

It is gratifying that the American Government has decided, though tardily, for the "good side."

\* \* \*

**W**E have been requested to reprint the subjoined poem from an old clipping of the *Boston Journal*. The poem appears to have been written on the occasion of Clara Barton's visit to Armenia, during the massacres of 1895-96. The title of the poem is ARMENIA, but, unfortunately, the author's name is partly mutilated from the clipping, leaving only "Lena Car—." This fact, however, does not impair the beautiful sentiment of the poem, which must stir the hearts of all true friends of humanity.

The priest has passed thee by,  
With a gentle, pitying sigh,  
Armenia!  
Not his thy woes to bear,  
His duty lies elsewhere:  
Some other friend must care  
For thee, Armenia.

The Levite must not pause  
To take up such a cause,  
Armenia!  
Thy direful need he knows,  
Thy sufferings and thy woes;  
And a sigh his heart bestows  
On thee, Armenia.

Good Lord, forgive the crime,  
Of the nation and the clime,  
Armenia.

That with platitudes like these,  
Can indulge their selfish ease,  
While thy children starve and freeze,  
Armenia!

We think we bear thy cross,  
When we sorrow for thy loss,  
Armenia.  
But we wait, and wait, and wait,  
For the nation or the State  
To do something grand and great,  
For thee, Armenia.



The thorns have pierced thy feet,  
And thy blood drips in the street,  
Armenia.

While the priest in sorrow grieves  
That you "fell among the thieves,"  
The Samaritan relieves,  
Armenia.

And Clara Barton goes  
With comfort for thy woes,  
Armenia.

O! friends from everywhere,  
Rouse up and do your share;  
Give such mites as you can spare  
To Armenia.

## The Beginning of the End

By EDWARD H. CLEMENT.

(*Editor of The Boston Evening Transcript, 1881-1906*)

THE Russian victory at Erzeroum comes too late to save us," said the fiery and eloquent plea for the Armenians of Miran Sevasly at the third "Pro-Ally Meeting" of Boston's best representative people at Tremont Temple Sunday afternoons; "but it is the beginning of the end. The Turkish régime must now disappear very soon." Mr. Sevasly had rapidly run over the sixteen hundred years of Armenia's history as a Christian nation and fountain of culture; he had then recounted the glorious epochs of France and her great historical figures, Joan of Arc, the "Rights of Man" and the French Revolution, the Napoleonic conquest of Europe, LaFayette and the American Revolution; the great contribution of England in her Parliament to modern self-government and democracy; and then asked, "What has Germany done?" to answer: "The horrors of Belgium, the extinction of Serbia, the extermination of the Armenians are her monuments. The Syrians will go next, if Germany wins, and after that the Greeks,—anything in her way; the Turks themselves will go, after they have served her purpose in emptying Armenia of Armenians, as stones and rubbish are swept from the roadway." Mr. Sevasly also demonstrated that there is nothing to choose between the "Great Assassin" and the "Young Turk" sort of monster, the Envers and the Talaats who have consummated the unprecedented atrocity of the deportation of hundreds of thousands of defenseless non-combatants to starvation in burning deserts and in snow-bound mountain passes in the past ten months. He doubted if there were 600,000 Armenians now left,—this people whose poets and statesmen, generals and scholars, have served all countries but their own to high issues, victim and prey of a barbarous horde, who cannot point to a single poet or artist, or world famous name in any activity but that of wholesale assassination,—not even to a single citizen!

The Rev. A. M. Rihbany also spoke at this meeting,—that remarkable preacher who, coming to this country as a friendless immigrant, has by sheer merit, by commanding intellectual powers and high character, succeeded to the pulpit of James Freeman Clarke and Charles Gordon Ames and one of the most influential congregations of Boston. Mr. Rihbany pointed out that if Germany were the winner in this war and established herself as mistress of Asia Minor and at Con-

stantinople, all points of vantage there and in Balkan territories would be but so many points of fresh departure on wars of conquest, keeping the East, as well as the Near East, and the whole world, in a continual ferment and turmoil with her military caste's insatiable lust for conquest and intolerable arrogance and international immorality. As for the alleged "restlessness" of the Mohammedan peoples, which Germany had so diligently and unscrupulously intrigued for, and was now playing up in its newspapers, Mr. Rihbany declared, from his own knowledge through correspondents and other relationships with the Oriental lands and peoples, that there was nothing in it,—that the mere threat and talk about it, and the distaste for German methods had linked Egypt and India more strongly than ever to Britain in bonds of gratitude for real service rendered. "Long live France," cried Mr. Rihbany, "and long live England!" For a hundred and fifty years now, England and France have been planting educational and religious institutions in the Near East. Numerous as the Germans have of late years become in Syria and in Turkey, there are to-day five hundred natives speaking French for every single one speaking German.

How completely Germany has been obsessed with the dream of occupying Turkey after it has got through with the Turks is shown in a thousand ways. There was the absurd rumor of the last winter and spring before the outbreak of the war in August, 1914, that France was to surrender her influence in Asia Minor and Northern Syria in consideration of the return by Germany of part of Alsace,—France also making some concessions to Germany in the French Congo! But long before that, grand preparations had been made for a German "peaceful penetration" of Turkey. A Government seminary for Oriental languages existed in Berlin, the same institution which has recently opened free classes for studying Turkish exclusively for officers and men of the German army and navy. In Wurzburg more than a hundred students throng the lecture-room there at the university of the Turkish docent. In Ratisbon on the Danube the largest hall in the lyceum is filled nightly with men and women eager to learn Turkish. In Darmstadt the local legislative body has decreed that the Turkish language shall be one of the optional subjects in schools with French and English.



German research has been busying itself diligently with economic history and conditions in Turkey. As a first step of Germanizing Asia Minor it is decided that all economic and legal privileges enjoyed by foreigners in the Turkish Empire must be curtailed. Greeks, Armenians, Persians and Hindoos must be taught to know their place in trade and transportation. The Deutsche Orient Bank is organized and advertises its readiness to carry out all sorts of banking transactions in Turkey, the Balkans and Persia. Many German newspapers are issuing special Turkish editions. Here is the German Turkish "Industrial and Trading Review" announcing that "in this war with the assistance of our faithful allies, the Turks, the Berlin-Constantinople Bagdad Railway with its numerous branches has been opened and the natural and mineral wealth of the Turkish Levant and the Kultur States of the Ancient World are now occupying the attention of German manufacturers and traders. They are seeking under the direction of German science and technique to vitalize economically the Near East and to bring Germany into contact with Turkey. Roads are to be improved and the population of the rising Turkish settlers are to be brought nearer to the victories of German skill. Already trading and export associations have sent out their pioneers to Asia Minor and the illimitable hinterland." At Constantinople shop signs are to be written only in Turkish or German—no other language will be allowed.

There has been a natural reaction in Constantinople against the push of this premature "peaceful penetration." A Turkish high official in Geneva is quoted saying: "Neither the Germans nor the Bulgarians are liked at Constantinople; they are greatly distrusted. Turkey does not want the Germans to go to Salonica; people do not want to see them in Constantinople. We know German methods well enough to be sure that once they are installed there big guns alone will be able to turn them out." There has even been a plot unearthed at Constantinople the object of which was to kill Enver Pasha and expel the Germans from Turkey. The Germans and the Young Turks who together are responsible for the intolerable espionage at the Turkish metropolis which paralyzes both commercial and private life, are being cursed by all classes of the population for the miseries they are suffering.

And in the midst of the "peaceful penetration" programme comes the turn of events which have brought the Russians in possession of Erzeroum, threatening the important port of Trebizond and the advance inland, pushed out towards Moosh, half way between Erzeroum and Diarbekr on the Tigris, and the Turkish army gone to pieces in a rout. Russia, unless the tide can be at once stemmed, will soon stand across all the communications of Constantinople to the southward, whether by mountain passes, rivers or railroads, and where then will be the plans for Germanizing Asia Minor?

A brilliant psychologist of Boston, Dr. Morton Prince, last month delivered a paper at the conference at Clark University of the foremost psychiatrists of

the country, in which he demonstrated that German militarism has reached its height, like a climatic of a disease, that is to say; and, so far from having succeeded in gaining its long planned-for ends and achieving its ambitions by force, it has called into being a combination of opposing forces far more powerful than its own. He says: "German militarism will have awakened in every nation, including the United States, a complete understanding of the forces with which each nation will have to deal in the future,—an understanding that was previously lacking,—and will have created a preparedness by the great powers against attack which will guarantee that none shall be taken unawares. In other words, German militarism has called into being, as it was bound in time to do, forces more powerful than itself. By the test of this war, then, German militarism has failed as a theory of empire."

Among the forces that have beaten the Kaiser, none is second to the world-wide loathing and rage created by the outrage of Belgium, the sinking of the Lusitania with 1,200 of her helpless passengers, and the cold-blooded murder of half a million non-combatant Armenians with the connivance of the Kaiser's political and military counsellors. As Mr. Masterman, M. P., said the other day: "No German emigrants will go to this projected new Anatolia; no German empire will stretch from Berlin to Bagdad; and a bankrupt, decimated, limited race, bound in between secure boundaries, will learn at length that God exists and His Wheels grind exceeding small." The German Emperor's search for "a place in the sun" has practically resolved itself into the desperate sortie of a besieged army. And that sortie has been brought to a sudden check by the Russians marching through Anatolia,—the beginning of the end.

Concord, Mass.

### THE DEFIANT TURK



Drawn by V. Kahill for the NEW ARMENIA.

## The Story of Moorad

By S. H. S.

IN December, 1914, Moorad was peacefully at work in his native village of Govdoon. Then he was apprised of the troubles brewing in the city of Sivas, the capital of the vilayet. He hastened there to find the Armenians panic-stricken. All the Armenians of military age, as well as all the prominent Armenian business men, had been imprisoned on the pretext that the bread supplied to the Turkish soldiers was poisoned by the Armenian bakers. The Armenian physicians in the city went to the military commander and protested against this outrage, offering to prove that the accusation was false. As the military commander was not on good terms with the Vali, he ordered some of the bread to be brought, and the physicians ate it before him without any bad results. Then he ordered the prisoners released. However, matters grew steadily worse, persecution increased, and spread finally to the surrounding villages.

Moorad, with a group of brave Armenians, resisted the outrages of the Turkish Government for several months, until he was obliged to take refuge in the mountains. In March, 1915, Turkish soldiers were sent to capture Moorad and his band, but they were defeated and repulsed. The Armenians fought their way slowly over the mountains in a continual guerilla warfare. The government became so exasperated that it placed a price on Moorad's head.

Moorad was stricken with Typhus as a result of the privations and hardships the band endured, and his comrades had to carry him from snow-clad mountain to mountain, and from cave to cave, in order to save him from capture. At Mount Sachar Moorad and his comrades were surrounded by three hundred Turkish cavalymen, but they succeeded in escaping to an Armenian village in Khantzart. The peasants nursed Moorad, and said: "Remain here, and we shall die by hundreds to protect you." Moorad did not wish to expose them to danger. When he heard that the Turkish cavalymen were approaching he requested his comrades to remove him to the mountains.

In the milder weather of May, Moorad began to recover. A company of Turkish cavalymen renewed the search for the little band of Armenian warriors. Moorad and his seven men opened fire upon the Turks, wounding several of them. The Turks beat a hasty retreat, but returned soon with reinforcements. These also were put to flight by the Armenians. Moorad then withdrew from the mountain and traveled for some days through the woods and valleys.

Because of the extraordinary prowess of the Armenians, it was rumored that Moorad had a thousand men with him. The Vali of Sivas determined to capture him at any cost. At a place called Telook-Khaina a hundred Turkish infantry advanced upon Moorad's

army of eight, but Moorad decided to save his ammunition, and retreated. Near Tejir a Turkish regiment with seven cannons advanced to give battle to the supposed Armenian army, but the Armenians again used discretion. Moorad's men had armed themselves well at the beginning, and replenished their stock of ammunition constantly from the soldiers whom they killed. They frequently found on the slain Kurds and Turks jewelry and other ornaments that had belonged to Armenian women, and Moorad still has in his possession some of these jewels.

After numerous victorious encounters and skirmishes with the Turks, Moorad turned toward Samsoun, in the fall of 1915. His band had been increased by seven Armenians and three Greeks. Having reached the village of Chamulan, not far from Samsoun, they were welcomed by a prominent Greek named Constantine. The Turks had burned and destroyed all the boats owned by Constantine, who was subjected to other persecution. Defying the Turks, he harbored the eighteen rebels in his house, and defended them. One day, three hundred Turkish soldiers surrounded the Greek's house and opened fire. The besieged band so successfully defended itself that the enemy could not approach the house. Every new attack was repulsed successfully, and many of the Turks were killed. In the evening the siege was lifted and the enemy withdrew. Moorad and his comrades, together with Constantine and his family, evacuated their stronghold and proceeded toward Samsoun.

The party finally reached the woods of Khojadagh, near the Black Sea. There they remained in hiding, and sent scouts to reconnoitre the country and to find a way of escape. Having replenished their stock of food and ammunition, the brave warriors hastened one night to the sea coast. They found there a Turkish sailing vessel at anchor, and captured it, with its Turkish crew of five. They loaded the vessel with their supplies, and set sail, taking along the Turkish crew to man the boat.

After eight days and nights on the Black Sea, their water supply was exhausted, and they were compelled to make bread with sea water. Meanwhile they suffered terribly from thirst. The vessel passed Samsoun and Kerasunde, and approached Rizeh. While still about three or four hours' distance from the Russian coast two Turkish motor boats were seen pursuing. The Turks had learned of Moorad's escape and had dispatched a force to capture him at sea. The Turks opened fire on the rebels. The Armenian sharpshooters replied effectively. The motor boats turned back after many of the soldiers had been killed. In Moorad's party brave Yegho was killed, and one of the Greeks wounded.

A heavy storm arose, and the superstitious Turkish





MOORAD OF SIVAS

sailors begged that the body of Yegho be thrown into the sea because they feared that the boat would be wrecked if the corpse remained on board. The vessel finally reached Batoom, and the party landed safely on Russian soil. Moorad buried Yegho, and then went to Tiflis, where he joined the other Armenian volunteers.

Moorad reports that out of 160,000 Armenians inhabiting the Province of Sivas, there remained when he left only some 10,000, who had been spared either as useful artisans or because they were old.

For disarming the Armenians, the Turks, according to Moorad, employed various methods of torture. In Khourakhon, he declares, one man was actually shod like a horse and another killed by putting a red hot iron crown on his head.

Seventeen hundred Russian prisoners of war captured by the Turks were brought to Sivas in a deplorable condition. The Russian soldiers of Moslem origin had been released. Despite Armenian efforts to aid, Moorad says only seventy survived out of the contingent of seventeen hundred.

In the last week of June and early in July, massacres on a large scale began throughout the province. All the male adult population were led away from their women and herded together into camps or prisons, and

then massacred in small batches in some neighboring valley. At Maltepe, an hour's ride east of Sivas, twenty Armenian officials in the Government service were hacked to pieces. At Habesh, east of Sivas, 3,800 Armenians of the neighborhood were pole-axed, bayoneted, or stoned in blood-curdling circumstances. At Khorasan, the headman of the village, named Nigo-ghos, was hanged head downwards on a bridge. At Gotni, a village containing 120 Armenian families, bands of criminals released from prison gloried in the exploit of having killed every male above twelve and outraged every female above the same age.

The women of Malatia were stripped naked and, amid the gibes and jeers of the rabble, were led on their way into the Mesopotamian desert. Many of these unfortunate women actually went mad; others employed painful means to end their lives. It would be possible to prolong this tale of fiendish cruelties, but it will suffice to say that the Armenians of Shabin-Karahissar and Amasia, exasperated by the savagery of the Turks, retaliated upon them by burning down the Moslems' quarters and Government buildings. The Armenians of Gurin, Divrig, Mandjalik, etc., fought for days against considerable numbers of Moslem hordes, and treated the enemy in the manner they were treated before. Miss Sirpouhi Tufenkjian, a nineteen-year-old graduate of the American College at Marsovan, refused to save herself by embracing Islam; she would have nothing to do with the murderers of her father, whereupon she and seventeen Armenian girls were brutally ill-treated by Turks and afterwards killed near a bridge at Herag.

The sum total of these massacres carried out throughout the province of Sivas and the subsequent deportations to the south of the Euphrates appears to stand at the frightful figure of 150,000 Armenians killed or deported; and, given the circumstances of deportations of these hopeless people, it would seem to be inevitable that death must have overtaken them all by now. Viscount Bryce vouches for the trustworthiness of these statements.

## An Appeal for Armenia

By ARCHIE L. HIRST.

(Ripon College)

IN the centre of Asia Minor, lost in the sublimity of their own grandeur, stand the Alps of Asia. Here are mountains that are never seen by the traveler, gorges that are never explored, scenery that is never painted. Here is a mountain range whose heart is rich in gold and silver, whose sides are brilliant with the sparkling of precious stones, yet a range of mountains that have never been mined. At its foot is a land whose fertility is unequalled in all the world, yet a land whose fields are practically untilled; a country rich in possibilities, but a country of undeveloped resources. Though set in the heart of the Orient, its civilization is Western. The people of this land belong to the same race as we do; their religion is the faith of Jesus

Christ, yet they are subjected to a Mohammedan rule. They are a people fast becoming extinct through a process of deportation, devastation and destruction—a process that is cruel, barbarous and inhuman. I speak of the Armenians.

Tradition has it that the Armenian nation was founded by the grandson of Noah, and that its foundations were laid upon the very mountain on which the Ark alighted. Whether this tradition can be trusted or not, it is certain that in the earliest centuries after that period, which is known as the Age of the Flood, the boundary lines of this nation were gradually pushed out until they encompassed all that territory which is recognized as Armenia to-day. By widening her domain she increased her strength politically. With all the traditions of a noble past, with all the loyalty of a virile, God-fearing people, with all the strength of an unconquerable spirit, she was a power to be reckoned with long before the hills of Rome were trampled by human foot. But she came to herself and realized her true strength only when in later centuries she accepted the Christian religion. Tradition again has it that Christ himself was invited by the king to teach his gospel in Armenia. Be that as it may, Armenia was one of the first of the nations who pledged themselves to the faith of Christ. Strange to say, her pledge has seemingly hastened her death.

For eight hundred years Armenia strengthened herself; she took time to become both great and good. At last she sat serenely, throned in the garden spot of the Mediterranean, robed in the faith of Jesus Christ, crowned with the jewels of virtue and integrity, wielding her sceptre over a prosperous, peaceful and contented people. Her future was bright, indeed. The rainbow of golden promise seemed to span her kingdom from horizon to horizon; she was rich, she was prosperous, she was free—why should she not be happy? She had entered upon her golden age of literature, of science, of invention. Her civilization was fast perfecting itself when suddenly upon her distant horizon appeared the dust clouds of approaching forces.

The Babylonian, the Persian, the Greek, the Macedonian, and finally the Roman, having grown from childhood to maturity in a night, as it seemed, now reached out their grasping hands of conquest until they touched the very heart of peaceful Armenia. She resented this interruption, she resisted this invasion; but situated as she was, in the centre of all these nations, she was unable to repel them and she became the buffer state of Asia as Belgium has been of Europe. At one time or another each of these countries in turn had their hands upon the throat of this peaceful nation; but though each left her wounded and bleeding, her recuperative powers were unspent. Given but the slightest chance, she rose again and again for she had preserved her nationality, she had been loyal to her traditions, and she had kept her integrity intact.

The relentless hand of this vanguard had but released its grasp, and Armenia was once more tottering to her enfeebled feet, when there came stalking across her border the gaunt, grim, and ghastly figure of

Destiny: a figure wrapped in the sable robes of devastation; a figure whose way was cut by the sword and lighted by the torch; a cruel and remorseless monster who marched across her domain striking terror into her already bleeding heart, ravaging anew her already shattered resources, burning her already devastated fields and homes. The proud traditions of eight centuries were buried beneath the ruins, and the "Terrible Turk," crushing out the resistance of her weakened body, planted the seed of the conqueror upon her soil.

Allowed to breathe freely again, although restricted and hedged about by her Victor, she regained much of her lost prestige. Although never again an independent nation, her people thrived as an industrious country folk. They gave the best they had to their conqueror; they fought for him, fed him, carried on his industries and his commerce, builded his state buildings, wrote his literature, and in truth, became his progress. But the Victor had tasted blood, and neither time nor good deeds could eliminate that taste. He but awaited his chance, and when the world was bound helpless in the grasp of war, he sprang once more upon the innocent, helpless form of unsuspecting Armenia. Once more has he torn her from her throne of peaceful security, partially stripping her of her robe of Christianity; once more has he wrenched all semblance of power from her hand, flung her body to the ground and trodden her under foot; once more has he lighted the country with burning homes and covered the fields with their ashes.

Armenian massacres are no new thing, but investigation develops the startling fact that the present atrocities exceed in number the persecutions under Nero and Diocletian and all the Roman emperors between them. The martyrology of the last eight months in Armenia shows a greater total than do the combined first three centuries of the Christian Church. And it is attended by horrors comparable with those attributed to Nero's perverted ingenuity. Indeed, the world is witnessing to-day in Armenia what will appear in history as the greatest, most pathetic, and most barbaric tragedy in all history. Think of an entire race, and that, too, one of the oldest and most honorable, undergoing a process of extermination that for completeness of design and cruelty of execution surpasses anything that ever preceded it, even by the Turks themselves! Having forced all the able-bodied men in Armenia to enroll in the army, where they were deliberately killed by the thousands, the remaining population is being murdered, thrown into prison, or deported as rapidly as possible.

It is needless to recite facts and figures regarding this merciless slaughter. You all know that three-fourths of the total population of Armenia have perished; that very few have been spared the sword, and that a mere pathetic handful have found a means of escape. Your newspaper has already informed you that the women are being sold into Turkish harems, and the children into lifelong slavery. You have read how some women, with faith lost in all but God, knelt down and prayed amid the flames which were burning their bodies; how others shrieked for help which came from nowhere while the executioners, unmoved by



these acts of unparalleled savagery, mocked their helpless victims. But have you pictured the uplifted hands of these women as they beg, not for life, but for the purity of their womanhood; have you heard the helpless appeal of these innocent children as they cry for the fathers and mothers they have seen killed; have you seen the dumb despair upon the faces of the men who, awaiting death, see homes burnt and wives and children taken to a life worse than death?

And now the question comes home to you. What are you going to do about the Armenian situation, you who love justice and hate oppression, you who stand for the square deal and despise the man who takes advantage? Can you stand idly by and let this little group of people with a civilization so much like our own go unsuccored? Will you, by remaining inactive, permit a Mohammedan beast to sweep from existence the oldest of Christian civilizations? Will you by remaining silent strike down the uplifted hand of suppliant womanhood, and thus consign them to unthink-

able slavery? Can you stand by and see the killing of these, your brothers and sisters, and not have your manhood shaken and your soul cry out in protest? Because the path is long to the door of duty, is your responsibility less?

Oh, for some power to create a heart throb in the breast of the unthinking and therefore unsympathetic; for some genius to paint an illuminating picture of the suffering, sorrow, and anguish that the unseeing eyes might see; for some skill to unstop the deaf ears that they might hear these heartbroken pleas!

Surely the great, good heart of the sympathetic American people must open in response. The appeal is made to the Western republic whose flag floats over land and sea as an assurance to all that the creed of human liberty is no unmeaning formula, nor the brotherhood of man an empty dream. Help will come and, God willing, may it come in time!

Ripon, Wis.

## The Armenian Refugees in the Caucasus

THE foremost ecclesiastic in Russia, the Supreme Patriarch and Catholicos of all the Armenians, has directed the following official report to be sent to the American Committee on Armenian Relief. The Armenian original is dated at his residence, Etchmiadzin, forty miles west of Erivan in the Russian Caucasus, December 19, old style, which is January 1, 1916. The localities mentioned are all in the neighborhood of Etchmiadzin, except the well known oil district of Baku on the Caspian Sea, and Van, an Armenian city in Turkey, which was occupied by the Russians for a brief time last summer.

A friend of the American Committee for Armenian Relief, in America, Mr. ———, wrote a letter, dated the 1st of November, addressed to the Armenian Catholicos at Etchmiadzin, asking for information concerning the condition and needs of the Armenian refugees. By the consent of the Catholicos, his Council describes concisely the situation of the refugees here.

On the second Russian retirement from Van, in July, the Armenian residents were bereft of all their possessions,—houses, agricultural implements, and domestic animals. At the same time, their homes were burned. In the literal sense of the word from 100,000 to 120,000 Armenians arrived at Etchmiadzin stripped even of their outer garments. From 35,000 to 40,000 of them were accommodated in Etchmiadzin. Through the Central Relief Committee funds were secured by which orphanages, medical dispensaries, and hospitals were established. The need was exceedingly great. Day by day new groups of refugees kept arriving, in an increasingly serious and heart-breaking condition. At several other places we established similar institutions, by the help of other auxiliary relief bodies. As the flight had occurred under unexpected conditions,

the number of the sick and exhausted was exceedingly great, and in spite of our manifold efforts, the Relief Committee could not meet fully the very urgent demand of the time, and as a result of this the mortality was very great, especially on account of the contagious diseases which flourished among the refugees, in Etchmiadzin and the country round about. In Etchmiadzin alone 11,000 people died, and in the surrounding districts the mortality reached 40,000. Through the efforts of the local committee the spread of contagion was gradually checked. The Armenian Catholicos put all the ecclesiastical buildings at the disposal of this committee, to be used as lodgings and hospitals. He even gave his own spacious residence of more than fifty rooms to serve as a hospital. From 5,000 to 6,000 orphans and other exhausted refugees found shelter in our orphanages. They were like living skeletons. Through our care they are to-day safe and sound in Etchmiadzin, Tiflis, Baku, Erivan, Gharakilisa and Ashdarag. We hope that these people are destined to be the nucleus of the future Armenian nation.

The Armenian Catholicos has been in a very serious condition as a result of these bitter days, as both he and his committee foresook their rest entirely, in view of this deluge of misery, and sought as far as possible to mitigate the heart-breaking wretchedness of the refugees. The Relief Committee has had at its disposal the voluntary contributions sent to the Catholicos through the Christian tenderness of heart of Armenians and their friends all over the world. Among these generous gifts the American contribution was especially appreciated; America is bound close to us by Christian love and compassion. In this crisis it is not the material contribution merely that we Armenians appreciate, but, above all, the humane and sympathetic spirit of America. Thus Americans have ever





His Holiness KEVORK V.  
*Catholicos of all the Armenians*

been the friends of humanity, to whom many nations in their critical, destitute hours have stretched their hands for sympathy and relief.

At present the appalling miseries of the Armenian refugees are somewhat mitigated. The agony of impending death is past, and the remnant can breathe freely. They are all hoping for a glorious future prospect for Armenia, when her devastated country and destroyed homes will rise from their ashes to prosperity, but until that hope is realized, our Central Relief Committee has before it many imperative duties. Because of the winter now setting in the committee must provide comfortable lodgings, fuel, clothing and food. Above all, we are in need of new hospitals in order to check the spread of contagious diseases; also we need a number of orphanages for the children that keep coming in, as well as schools for them, and for the grown people we must provide industrial employment. Moreover, to ameliorate the condition of these shattered people, we need many other things for which we do not wish to plead.

From the report of the Central Committee it is evident that the Armenian refugees in the Caucasus still need a great deal of assistance. The region is mountainous and very cold, and the harvest is a long way off. The American Committee for Armenian Relief hopes to feed and clothe twenty thousand of these exiles, at an approximate cost of \$100,000 a month. Contributions should be sent to Charles R. Crane, Treasurer, 70 Fifth Avenue, New York City.

## The Waves of the Shore

*From the Armenian of Bedros Adamian*

THE day is bright June weather,  
The cool north wind blows free,  
Why swells thy breast, old ocean?  
Hast thou good news for me?  
Thy billows, coming, coming,  
Leap high, then sink away,  
And on the shore forever  
Scatter their foaming spray.

O billows, ocean billows,  
These rocks and sands that fret!  
Bring tidings of the dear ones  
My heart can ne'er forget!  
Coming and ever coming,  
And breaking o'er and o'er  
Bring some glad news to cheer me,  
A pilgrim on this shore.

Consumed by mournful yearning,  
Far distant from my sight,  
E'en now my dearest suffers;  
She sorrows day and night.  
Her tears are ever flowing.  
Her sad heart full of care;  
O billows of the ocean,  
To her my greeting bear!

Open, ye waves, and swallow  
The salt tears from mine eyes,  
And bury in your bosom  
My grief, my bitter sighs!  
O billows, now receding  
Back toward the ocean blue,  
Receive me as your comrade  
And let me go with you!

Take me, O waves, and cast me  
Like wreckage at their feet,  
A witness to the love and grief  
That bid my sad heart beat.  
O billows, ocean billows,  
Waves of the great salt sea,  
Come bear me to my dear ones;  
Your comrade I will be!

ALICE STONE BLACKWELL

Dorchester, Mass.

## The Armenian Question in the House of Commons

**L**ORD ROBERT CECIL: There have been no attempts to raise them against their masters, though the House will easily see that if any such attempt had occurred it would be far from an excuse for or even palliation of the crimes committed. But even this miserably poor excuse is absolutely without foundation. The crime was a deliberate one, not to punish insurrection but to destroy the Armenian race. That was the sole object, the sole reason for it. Mr. Deputy-Speaker was good enough to point out that though this discussion of the terrible crimes that have been committed was in order, yet it was necessary to deal with the practical proposal that was to be made in order to mitigate or save the remnants of the Armenian people. My Hon. Friends made one or two proposals. My Hon. Friend (Mr. A. Williams) suggested that we might instruct the Fleet, if they saw any opportunity, to save any outlying bands of fugitives. I am quite certain if they see an opportunity, they will be only too ready to take it. It was very rightly said that the French Fleet had had an opportunity, and had saved some 4,000 Armenians. I am quite sure, if any such opportunity falls in the way of a British commander, he will be only too glad and too ready to imitate his French colleagues. The Hon. Gentlemen also asked me to say, on behalf of the Government, that we would use every resource of the Army and Navy and the Consular services to assist and save the Armenians. I am sure my Hon. Friend will not misunderstand me if I do not give a pledge of that kind quite in those terms. After all, the greatest possible protection for the Armenians is our victory in this War. To that all our efforts must be bent.

Our Army and our Navy, and all our resources must be devoted to destroying the enemy, wherever we can find him, until he accepts terms of peace which will be acceptable to the Allies. But it being well understood that we must have that object before our eyes first of all, I am quite sure if any opportunity should occur to assist the Armenians by the efforts of our Consuls or of our forces in any way practicable, I am certain the Government would feel that that is a very noble use to which the resources of this country could be put.

There is one thing I will tell the House—it is a small matter—what we have already done. It bears on one suggestion. It is that we had telegraphed to the Commander of our forces (General Nixon) in Mesopotamia, and asked him to communicate with the Arab tribes and induce them, as far as possible, to assist these unhappy fugitives wherever they can. That has already been done, and I hope it may have some result. My honorable friend (Mr. T. P. O'Connor) made another suggestion, and that was that we should make representations to neutral

Governments, and he particularly mentioned the Governments of the United States and the Swiss Republic.

Mr. T. P. O'Connor: I made an omission that I should like to repair, and that is that you should back up some representations which I made to the Pope, who has already intervened in the matter.

Lord Robert Cecil: I am glad of that interruption. It enables me to say—indeed, I should have said it in any case—that humanity is grateful to His Holiness the Pope for the steps he has already taken to try and secure the safety of the Armenians. He made the strongest possible representations, as my honorable friend knows, and if they are without result it is because it is difficult to get blood out of a stone. But as to the suggestion that he should make representations to the Governments of the United States and of the Swiss Republic, I need not say that if either of those Governments should think it right to make any representations to Germany no one would be more rejoiced at or would welcome more heartily any steps of that kind than would the Government of this country. After all, it is not for us to dictate or even to suggest to the Governments of independent neutral countries what their duty is in such a case as this. It is for each Government to settle exactly what it ought to do with reference to foreign Governments, except so far as representations may be made on behalf of the subject of any other Government. Although I am quite ready to join with my honorable friend in expressing the aspirations that these Governments may see their way to do something, if anything can be done, for the Armenians, I do not think it would be right that this Government should go further than that.

My honorable friend said and said truly that it was not for us to make any representations to the Germans. It would be quite useless, and we certainly should not do so. But after all, they and they only are the people who can stop these massacres and can save the Armenians if they choose. I read in that very interesting and able pamphlet a statement that no sufficient proof of direct complicity can be brought against German officials, but indirectly the complicity of Germany is proved beyond doubt. Not only are they defended by Count Reventlow, but as I read in one of the German papers, beyond a communication from a German living in Switzerland, with that exception no protest of any sort or kind has appeared in any German paper. Not only so, it may sound a hard thing but it is true that the creed of German militarism leads logically to crimes of this description. Do not let us forget for a moment what a horrible thing, although it may be stated quite attractively, in reality Ger-



man militarism is. It means that anything which is thought to be in the interests of the State is justified. The State is put in the place which is occupied in other nations by religion and morality. Once you grant that, once you grant that the so-called bastard patriotism is an excuse for any crime, there is no limit to the degradation of a nation that adopts such a belief as that. We in this country, I hope, will never accept such a doctrine. We agree, at least I do with all my heart, with the words that Edith

Cavell uttered just before her death: "Patriotism is not enough." It is a thing which only a great patriot dare say, and she was one. It was said by a great patriot, and it is a profound truth that patriotism is not enough, and it is because the Germans have not realized but have denied that truth that they are accomplices even in this crime, and unless they abandon their idolatry they will sink even lower than they have sunk at present.

*(From the report of Parliamentary proceedings)*

## The Armenian Deportation and Massacres

### II.

THE suppression of the orphanage and the scattering of the children was a great disappointment to this ——— and to the Greek Archbishop who had worked hard for the plan and secured the support of the Vali, but the head of the Committee of Union Progress, who was opposed to the plan, succeeded in thwarting it very quickly. Many of the boys appear to have been sent to ——— to be distributed among the farmers. The best looking of the older girls, who were retained as caretakers in these orphanages, are kept in houses for the pleasure of members of the gang which seems to rule affairs here. I hear on good authority that a member of the Committee of Union and Progress here has ten of the handsomest girls in a house in the central part of the city for the use of himself and friends. Some of the small girls have been taken into respectable Mohammedan houses. Several of the former pupils of the American Mission are now in Mohammedan homes near the Mission, and have not been visited by ———, but of course the majority of them are not so fortunate.

The 1,000 Armenian houses are being emptied of furniture, one after the other, by the police. The furniture, bedding and everything of value is being stored in large buildings about the city. There is no attempt at classification, and the idea of keeping the property in "bales under the protection of the government to be returned to the owners on their return" is simply ridiculous. The goods are piled in without any attempt at labeling or systematic storage. A crowd of Turkish women and children follow the police about like a lot of vultures, and seize anything they can lay their hands on, and when the more valuable things are carried out of a house by the police they rush in and take the balance. I see this performance every day with my own eyes. I suppose it will take several weeks to empty all the houses, and then the Armenian shops and stores will be cleared out. The commission which has this matter in hand is now talking of selling this great collection of household goods and properties in order to pay the debts of the Armenians. The German Consul told me that he did not believe the Armenians would be permitted to return to ———, even after the end of the war.

I have just been talking with a young man who has

been performing his military service on the "insahat tabouri" (construction regiment), working on the roads out toward Gumushhaneh. He told me that 15 days ago all the Armenians, about 180, were separated from the other workmen and marched off some distance from the camp and shot. He heard the report of the rifles and later was one of the number sent to bury the bodies, which he stated were all naked, having been stripped of clothing.

A number of bodies of women and children have lately been thrown up by the sea upon the sandy beach below the walls of the Italian Monastery here in ———, and were buried by Greek women in the sand where they were found.

I wish to inform you of conditions here. They are very bad and daily getting worse. I suppose ——— told you of the horrible things taking place in ———. Just such a reign of terror has begun in this city also. Daily the police are searching the houses of the Armenians for weapons, and not finding any, they are taking the best and most honorable men and imprisoning them; some of them they are exiling, and others they are torturing with red-hot irons to make them reveal the supposedly concealed weapons. Four weeks ago they exiled fifteen men and their families, sending them to the desert city of ———, three days' journey south of here.

The Gendarmerie Department seems to have full control of affairs and the Mutessarif upholds them. They are now holding about a hundred of the best citizens of the city in prison, and to-day the gendarmerie chief called the Armenian Bishop and told him that unless the Armenians deliver their arms and the revolutionists among them, that he has orders to exile the entire Armenian population of ———, as they did the people of ———. We know how the latter were treated, for hundreds of them have been dragged through ——— on their way to the desert whither they have been exiled. These poor exiles were mostly women, children and old men, and they were clubbed and beaten and lashed along as though they had been wild animals, and their women and girls were daily criminally outraged, both by their guards and the ruffians of every village, through which they passed, as the former allowed the latter to enter the camp of

the exiles at night, and even distributed the girls among the villagers for the night. These poor victims of their oppressors' lust and hate might better have died by the bullet in their mountain home than be dragged about the country in this way. About two thousand of them have passed through ———, all more dead than alive; many hundreds have died from starvation and abuse along the roadside, and nearly all are dying of starvation, thirst, or being kidnapped by the Anaza Arabs in the desert where they have been taken. We know how they are being treated because our ——— exiles are in the same place, and one young Armenian doctor, who was there making medical examinations of soldiers for the government, has returned and told us.

The refugees are "housed" principally in great camel stables and such like. It is a great camel region, the government having requisitioned 4,000 of these animals from there. The cattle and animals of the ——— were mostly requisitioned by the government en route. What they managed to conceal and bring with them has been put under requisition, but *not taken*. Meanwhile the owners are forbidden to sell, are unable to use, and are compelled to feed these animals, because the government holds them responsible to deliver them when called for. I have before heard of refinements of devilry, but I have seen instances this year that have burned into my soul. The manifest purpose to destroy these people by starvation cannot be denied.

\* \* \*

The number of people from ——— exiled to ——— is more than 6,000; they have been put in the Sandjak of ——— or ———. More than 20,000 Armenians that have been forced to emigrate are thrown into the deserts amidst nomadic tribes, leaving their houses, gardens and tilled lands to the Turkish mouhajirs. Deprived of all that they possessed, the unfortunate people have not even any graves for their dead.

At ——— all the churches and schools are full of exiled Armenians. Rich and poor, teachers and pupils, all are brothers there, victims of the same blow. The inhabitants of the city do their utmost to alleviate the suffering. Those that are deported—women, old men, children—are obliged to cross the deserts on foot, under the burning sun, often deprived of food and water. The most modest complaint is stifled by the most barbarous threats. Overpowered by fatigue, exhausted by hunger, mothers in despair leave on the way their newborn children, often one-half year old, and continue their journey. . . . Even in this deplorable state rapes and violent acts are every-day occurrences. . . . The Armenians deported from ——— could not be recognized as a result of their trip of twelve days.

\* \* \*

The first group was not in a very bad state, because it was composed of the first families of the city, and they could in large part provide for their immediate needs (carriages and food). But a few days later new bands appeared in most deplorable conditions; their number was nearly two thousand people.

Many, most of them, went on foot, getting food

every two or three days, and in general lacking the most necessary clothes. The Christian population of ——— tried to help them, but whatever their efforts, what they could do was like a drop of water in the ocean. Also they were not all allowed to enter the city; they had to sleep outdoors in no matter what weather, and the soldiers that kept them made all sorts of difficulties for the population of ———, which wanted to help the refugees. We saw some of them on the road. They went slowly, most of them fainting from want of food. We saw a father walking with a one-day-old baby in his arms, and behind him the mother walking as well as possible, pushed by the stick of the Turkish guardian. It was not uncommon to see a woman fall down and then rise again under the stick. Some of them had a goat, a donkey, a mare. When they reached ——— they were obliged to sell them for five, ten, or fifteen piasters, because the Turkish soldiers took them away from them. I saw one who sold his goat to a Turk for six piasters. I saw an Armenian pushing two goats; a policeman (*zabit*) came, carried away the animals, and, because the poor man protested, beat him mercilessly, until he fell in the dust senseless. Many Turks were present; no one stirred.

A young woman, whose husband had been imprisoned, was carried away with her fifteen-day-old baby, with a donkey for all luggage. After one day and a half of travel a soldier stole her donkey and she had to go on foot, her baby in her arms, from ——— to ———.

A reporter, Mr. ———, told us that while the refugees were going to ———, his carriage was stopped all the time by refugees asking for bread.

The third and last band counted 200 people. It reached ——— on May 13th, about seven o'clock. They were put in a Han, where I went to visit them. They had all come on foot from ——— to ———, and had had nothing to eat for two days, days when it rained abundantly. Accompanied by one of my pupils, I made one or two translations from the Armenian, because we were under the surveillance of a policeman.

As soon as the Armenian refugees left their houses, mouhajirs from Thrace (refugees) took possession of them. The former had been forbidden to take anything with them, and they themselves saw all their goods pass into other hands. There must be about 20,000 to 25,000 Turks in ——— now, and the name of the town seems to have been changed into that of ———.

I saw a girl three and a half years old, wearing only a shirt in rags. She had come on foot from ——— to ———. She was terribly spare and was shivering from cold, as were also all the innumerable children I saw on that day (Monday, May 14).

An Armenian told me that he had abandoned two children on the way because they could not walk, and that he did not know whether they had died of cold and hunger, whether a charitable soul had taken care of them, or whether they had become the prey of wild beasts. I learned later that this was far from being a



unique case. Many children seem to have been thus abandoned. One seems to have been thrown into a well.

\* \* \*

As I passed through ——— I went to see Dr. ———, and this is what he told me: When the first refugees from ——— came to ———, the Christian population bought food and clothes for them but the Vali refused to allow them any communication with the refugees, pretending that they had all that they wanted. A few days later, however, they could get the help they needed. The fact is that the government gave them only very bad bread every two or three days. Dr. ——— told me that a woman threw her dying baby from the window of the train.

The refugees of ——— have been directed to ———, one of the most unhealthy places of the vilayet of ———, situated between ——— and ———, but nearer the latter. Many of them died, and the mortality is increasing every day. The malaria makes ravages among them, because of the complete lack of food and shelter. How cruelly ironic to think that the government pretends to be sending them there to found a colony; and they have no ploughs, no seeds to sow, no bread, no abode; in fact, they are sent with empty hands.

One part only seems to be at ———; the other inhabitants from ——— seem to have been sent to ———, on the Euphrates; their condition is still worse and they ask as a favor to be sent to ———.

\* \* \*

A week before anything was done to ———, the villages all around had been emptied and their inhabitants had become victims of the gendarmes and marauding bands. Three days before the starting of the Armenians from ———, after a week's imprisonment, Bishop ——— was hanged, with seven other notables. After these hangings, seven or eight other notables were killed in their own houses for refusing to go out of the city. Seventy or eighty other Armenians, after being beaten in prison, were taken to the woods and killed. The Armenian population of ——— was sent off in three batches; I was among the third batch. My husband died eight years ago, leaving me and my eight-year-old daughter and my mother extensive possessions, so that we were living in comfort. Since mobilization began the ——— Commandant has been living in my house free of rent. He told me not to go, but I felt I must share the fate of my people. I took three horses with me, loaded with provisions. My daughter had some five-lira pieces around her neck, and I carried some twenty liras and four diamond rings on my person. All else that we had was left behind. Our party left June 1 (old style), fifteen gendarmes going with us. The party numbered four or five hundred persons. We had got only two hours away from home when bands of villagers and brigands in large numbers, with rifles, guns, axes, etc., surrounded us on the road and robbed us of all we had. The gendarmes took my three horses and sold them to Turk-

ish mouhadjirs, pocketing the money. They took my money and that from my daughter's neck, also all our food. After this they separated the men, one by one, and shot them all within six or seven days—every male above 15 years old. By my side were killed two priests, one of them over 90 years of age. These bandsmen took all the good-looking women and carried them off on their horses. Very many women and girls were thus carried off to the mountains, among them my sister, whose one-year-old baby they threw away; a Turk picked it up and carried it off, I know not where. My mother walked till she could walk no farther, and dropped by the roadside on a mountain-top. We found on the road many of those who had been in the previous sections carried from ———; some women were among the killed, with their husbands and sons. We also came across some old people and little infants still alive, but in a pitiful condition, having shouted their voices away. We were not allowed to sleep at night in the villages, but lay down outside. Under cover of the night indescribable deeds were committed by the gendarmes, bandsmen and villagers. Many of us died from hunger and strokes of apoplexy. Others were left by the roadside, too feeble to go on.

One morning we saw fifty to sixty wagons with about thirty Turkish widows, whose husbands had been killed in the war; and these were going to Constantinople. One of these women made a sign to one of the gendarmes to kill a certain Armenian whom she pointed out. The gendarmes asked her if she did not wish to kill him herself, at which she said, "Why not?" and, drawing a revolver from her pocket, shot and killed him. Each one of these Turkish hanums had five or six Armenians girls of ten or under with her. Boys the Turks never wished to take; they killed all, of whatever age. These women wanted to take my daughter, too, but she would not be separated from me. Finally we were both taken into their wagons on our promising to become Moslems. As soon as we entered the araba they began to teach us how to be Moslems, and changed our names, calling me ——— and her ———.

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# THE NEW ARMENIA

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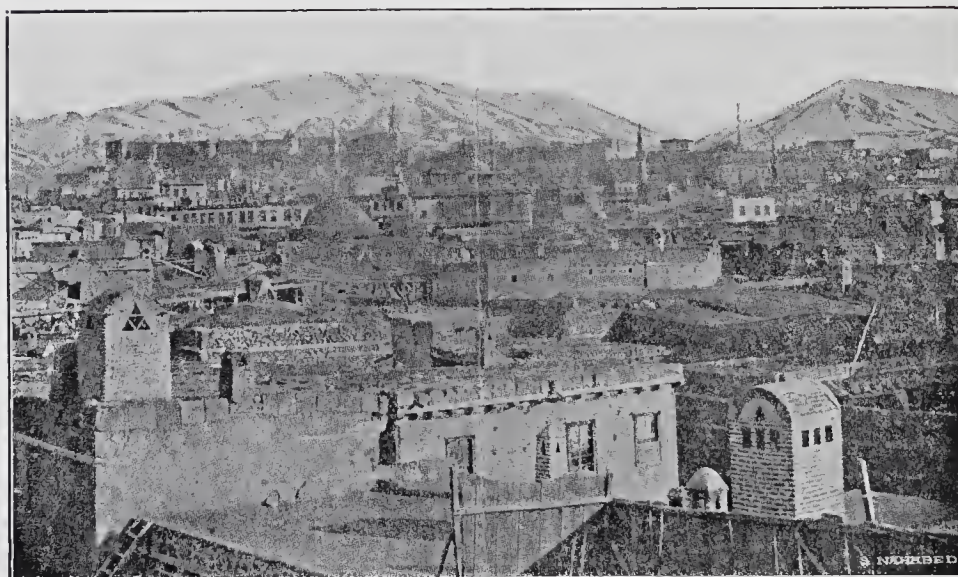
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View of Ancient Erzerum



Erzerum as it is To-day

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"Who can foretell our future? Spare me the attempt.  
We are like a harvest reaped by bad husbandmen  
Amidst encircling gloom and cloud."

JOHN KATHOLIKOS  
*Armenian Historian of the Tenth Century.*

"To serve Armenia is to serve civilization."

WILLIAM EWART GLADSTONE

Volume VIII

MARCH 15, 1916

Number 8

## Editorial Comment

PROFESSOR L. T. HOBHOUSE, who holds the Chair of Sociology in the University of London, avers in his book entitled "The World in Conflict," that the present war is merely the culmination of a reactionary epoch dating from the Prussian success of 1870. The author pointing out that the period had been marked by a loss of faith in old ideals, both religious and social, cites the Armenian massacres of 1894-1896 as proof of his contention. Professor Hobhouse writes:

"I firmly believe that if on the political side the Armenian massacres began the train of events which led through many windings to the break-up of Turkey and thereby to the conflagration of 1914, far more surely on the ethical side the failure of the European Concert gave evidences of a breakdown of principle which initiated a reign of mutual fear whereof a general catastrophe was the inevitable outcome."

Last November, in an admirable article, "From Webster to Wilson," Dr. Morton Prince, Professor of Nervous Diseases at Tufts College Medical School, drew historic parallels to show the same disintegration of ideals in the attitude of the United States toward Belgian and Armenian atrocities.

The eminent psychologist, recounting briefly the events of the Grecian war of independence and the circumstances that led to President Monroe's public statement of the attitude of his Administration toward Greece, states:

"In view of the political situation in Europe, the stand taken by the President, and supported by Webster, was more than a declaration of sympathy by our Government for a small nation oppressed by an autocratic and powerful one. That declaration was, indeed, outspoken, unequivocal and humanitarian. But the opinions expressed by the President had a deeper meaning. They rebuked, and were intended to rebuke, the Sovereigns of the Allied Powers—commonly

called the Holy Alliance—who had thrown all their moral support in favor of Turkey and against Greece. The Allied Powers, dominated by Prussia, Austria, and Russia, had only recently, sitting in congress at Verona, 'discouraged, discountenanced, and denounced' the Greeks for their resistance to Turkish oppression. Metternich, the famous Austrian statesman and master of European diplomacy, who dominated the Holy Alliance, and through it, as may be said, governed Europe, had said: "Three or four hundred thousand individuals hanged, butchered, impaled down there, hardly count."

"In this situation, in the face of the most powerful nations of Europe, the President of the United States did not hesitate to take a decidedly antagonistic position and offer the moral support of the nation to the cause of liberty and human rights \* \* \*"

Then taking into consideration the brutal invasions of Belgium and Serbia by the Teutonic Powers, he continues:

"In both cases atrocities were committed comparable in every way to those which the Turks had committed in 1821-1823, and which in a large measure led to the moral stand taken by our Government in 1823. Indeed, the Turks are now committing equal atrocities against the Armenians, apparently with the moral support of the Central Empires, just as the atrocities against the Greeks in their revolution were supported by the Holy Alliance. German publicists, indeed, have deprecated any interference by outside nations, claiming the Turks are within their rights in taking any effective measures against the Armenians. The contrast between the policy of our Government in 1823 and that of 1914 is sharply drawn. In 1823, though a young and weak nation, the Administration did not hesitate to take a definite stand in opposition to the most powerful Governments of Europe, and officially extend the sympathy of the nation and its moral support to an oppressed people. This sympathetic interest was not confined to



the Administration, but found collective expression in public meetings throughout the nation, through organized associations and other ways \* \* \*

"In this presentation of the American ideal of 1823, and in contrasting with it the policy and attitude of our Government in 1915, we can see to what an extent that ideal has become disintegrated \* \* \*."

Evidently the popular drift both in Europe and the United States is toward the great old ideals that inspired Whittier to write:

"Shall tongues be mute, when deeds are wrought  
Which well might shame extremest hell?  
Shall freemen lock the indignant thought?  
Shall Pity's bosom cease to swell?  
Shall Honor bleed? Shall Truth succumb?  
Shall pen, and press, and soul be dumb?"

It was as a champion of these ideals that Major George Haven Putnam, speaking at a recent dinner of the Stationers' and Publishers' Board of Trade, declared impressively:

"To me it is a disgrace that this country has done nothing to protect the Armenians from massacre by the grandsons of the men against whom our Government and forefathers protested when they massacred the Greeks. To-day, I regret to say, we seem to do nothing, yet it is the plain duty of the United States to use its influence to relieve the smaller nations from pressure and to prepare to take our place in their interest in the conference that will conclude this war."

America is better for such declarations, because as Longfellow sang:

"Whene'er a noble deed is wrought,  
Whene'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise."

\* \* \*

**E**LSEWHERE in this issue we publish a letter alleged to have been written by Yousouf Izzeddin several days prior to his tragic end. Though this document is apparently apocryphal, the verisimilitude of its contents cannot be questioned. If the Turkish Crown Prince really suffered the agonies described in this posthumous epistle, he met the fate he himself had courted.

Had His Imperial Highness been sincere, he could have saved the Ottoman Empire by supporting staunchly the Turkish Constitution, promulgated in 1908. Instead, Yousouf Izzeddin pretended to protect the hare, while urging the hound to kill it. Nay, he even played the hound himself!

After the conclusion of the Balkan war, when the question of Armenian reform was being strongly agitated in Europe, Yousouf Izzeddin accorded an important interview to Count Leon Ostorog, the Constantinople correspondent of the London *Daily Telegraph*. Speaking of the Armenians, he said in part:

"Has everybody forgotten what these unfortunate people suffered under Sultan Hamid? My heart bleeds every time I think of it. We have heavy obligations

to fulfil towards the Armenians. But rest assured that for them the hour of security, of justice and of happiness must and is about to strike."

A few days after this high-sounding declaration, Yousouf Izzeddin abducted an Armenian girl, and had her mother, who dared to protest, lashed cruelly and then incarcerated!

The Turkish Crown Prince was *unsincere*, as are all the Turks, including their Prussian kinsmen—at test how Yousouf Izzeddin's heart bled for the Armenians, as did the Kaiser's for Louvain! The quarrel of the Turkish Crown Prince with Enver Pasha and with the other Turko-German myrmidons was due not to patriotism but to personal considerations.

However, the suicide or murder of Yousouf Izzeddin proves that in scoundrelism the less guilty party is likely to suffer first.

\* \* \*

**T**HE German Government has given wide publicity to the Turkish White Book laying the blame for the Armenian massacres and deportation on revolutionary uprisings. Many a time has this false charge been refuted by responsible missionaries and travelers, including Americans and Swiss. For the sake of argument, however, let us grant that the Armenians revolted. How could this justify the Turkish Government either in slaughtering innocent men, women and children, or in committing the most heinous and unspeakable crimes against womanhood?

It is a notorious fact that hare-brained Germans have been parties to incendiarism, to dynamitings and to other nefarious plots in the United States. Would the Kaiser—that august and worthy ally of the vampire Turk—ever consider it justifiable were the Government of the United States to deport, let alone slaughter, the families of these German miscreants?

Every one acquainted with the secular persecution of the Christian subjects in the Ottoman Empire at the hands of the implacable and barbarous Turk would not only sanction but counsel the imperativeness of Armenian uprisings. In Mr. E. Cantlow's book, "Turkish Rule in Time of Peace," published many years ago, we read:

"The very wrongs that made the French peasantry rise and in one deluge of blood sweep a corrupt aristocracy from their land are being enacted with tenfold horrors in Turkey to-day."

Can any excuse be devised to justify the vile treachery of Germans in the United States?

By its impudent efforts to exonerate the Turk, the German Government reveals a guilty conscience. Canon J. T. Parfitt, "Vicar of Mesopotamia and Rural Dean of the Garden of Eden," writing in the London *Evening News*, avers that the massacre of a million Armenians was the smallest part of the wholesale slaughter contemplated by Germany when she forced the Sultan to proclaim a *Jehad*.

The Kaiser's Germany upholds and praises the Turks, yet there existed a Germany that chanted Martin Luther's "A Children's Song, to Sing Against



the Two Arch-enemies of Christ and His Holy Church—the Pope and the Turk.” We quote one verse from that hymn, translated into English by Miss Estelle Blyth:

“Lord, keep us by Thy word in hope,  
And check the murder of Turk and Pope,  
Who Jesus Christ, Thine only Son,  
Fain would tumble from off Thy throne.”

\* \* \*

DR. EDMUND VON MACH and his ilk, worthy spokesmen of the Kaiser's Government, have inaugurated a vigorous campaign in the United States with the object of securing the unobstructed shipment of milk to Germany for her babies.

Germany seems exasperated because her infants are dying of milk famine,—but it was she who first began to war on children, slaying them by her Zeppelins in France and England, by her submarines on the seas, and by her Turks in Armenia.

Germany desires to procure milk for her babies, but why did she encourage the Ottoman Government to bar from Turkey the American Red Cross when it sought permission to send relief to the exiled Armenian women and children? Are not the French, English and Armenian infants, immolated on the altar of the Teuto-Turk frightfulness, as pitiable as those of Germany?

“At the siege of a certain city, called Bamiyan,” writes Jacob Abbott in his history of Genghis Khan, “a young grandson of Genghis Khan, wishing to please his grandfather by his daring, approached so near the wall that he was reached by an arrow shot by one of the archers, and killed. Genghis Khan was deeply affected by this event, and he showed by the bitterness of his grief that, though he was so utterly heartless and cruel in inflicting these woes on others, he could feel for himself very acutely when it came to his turn to suffer.”

Genghis Khan explains Germany adequately!

\* \* \*

A NOTORIOUSLY Germanophile newspaper, the New York *Evening Mail*, decriing Lord Northcliffe's allusion to the “implacable blockade of the Allies,” challenges him to stay at Verdun and “send us reports, in his own thrilling English, of the way men can fight when their babies at home are dying of milk famine.”

Oh, the abused Germans! They first fought because Belgium invaded Germany, and now they will fight because their babies are dying of a milk famine!

\* \* \*

WHETHER or not the Turks have made overtures to Russia for a separate peace, their plight is desperate. Food conditions throughout Turkey are serious owing to the recent crop failures, viz., to the extirpation of Armenian husbandmen.

During the massacres of 1896, the Kurds of Hizol ignored the governmental order to kill the Armenians of a certain village. When their chief was upbraided

by the Turkish commandant for neglect of duty, he replied:

“How can we live without the Armenians? They are our milch cows.”

But mercenary Talaat and Enver not only slew the industrious sustainers of the Turkish drones, but in order to enrich themselves they followed the Osmanli proverb,—“The egg of to-day is better than the fowl of to-morrow,” and sold all the available foodstuffs to Germany.

The sword that the Turks wielded for the extermination of the Armenians has dug their own political grave, where they will soon be unceremoniously sepulchred by the *pedal extremities* of the dread Moscovites.

## Sad Snow

(From the Armenian of an Anonymous Author)

WHAT art thou, O thou light and fleecy snow?  
A flower, a coverlet, a winding sheet?  
That o'er Armenia's plains thou spreadest far,  
Unfolded white and wide, the sky to meet?

Or art thou a white dove from Paradise,  
That, when it saw the Holy Virgin there,  
Shook down the snowy feathers from its wings  
To form a scarf upon her shoulders bare?

Or cam'st thou from the angels up above,  
Who sometimes seek their future fate to know,  
Playing on high, “To die or not to die?”  
With roses white, whose petals drift below?

Or art thou downy cotton or soft wool  
That the north wind upon Armenia spreads,  
A pure and restful pillow to become  
Beneath our martyred sires' and brothers' heads?

If 'tis a feathery scarf thou art, O snow!  
Be swaddling bands and cradle soft as silk  
To children small who perished at their birth,  
Ere they had tasted of their mothers' milk!

If thou art rose-leaves, pure and stainless snow,  
Oh, then bud forth, a fresh and dewy wreath,  
Upon the lowly and forsaken mounds  
Where slim Armenian maidens sleep in death!

Ô mournful snow, fall thick and heavily  
And cover mount and valley, rock and plain!  
Cover the graves, that through the days to come  
Unbroken the sweet slumber may remain.

Of those who for their nation and the cross,  
Now and forever, silent and alone,  
In hope of immortality in heaven,  
Repose in death, with no memorial stone!

Alice Stone Blackwell

## German Influence in Turkey

By ALBERT BUSHNELL HART.

*Professor of Government in Harvard University.*

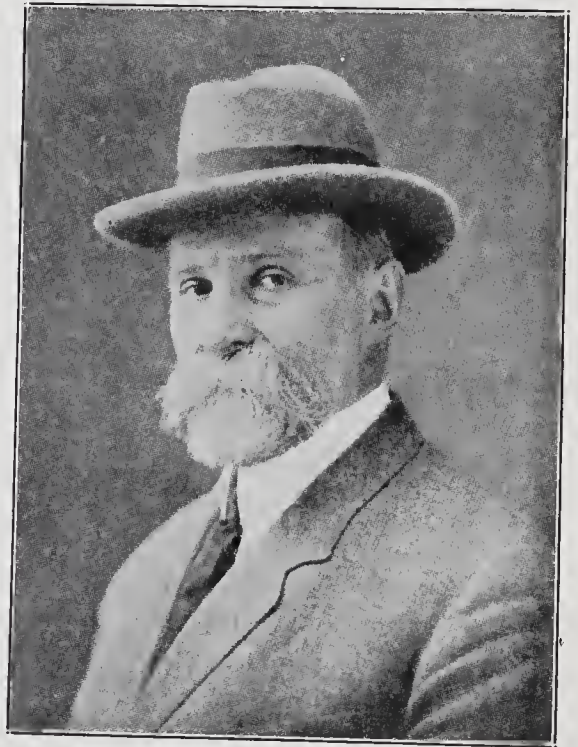
ONE of the reasons for the present unhappy condition of Turkey is that ever since the Empire began to decay, it has admitted into its government the influence of foreign Powers. Turkey, like China, has been the victim of external States which have quarrelled with each other for the right to take something away from a weak and helpless Power. For fifty years, from 1840 to 1890, Great Britain was a kind of nurse and protector for Turkey, and the British Embassy was the seat of powerful influences upon the Turkish Government. In 1854, this guardianship reached the point of going to war with Russia; and in the Crimean War which ensued, the English and their allies, the French, practically took charge of the military affairs of the Empire, attacked the Russians at Sebastopol, which proved to be a vital point, and secured a peace favorable to Turkey.

This influence was not used as it ought to have been, for the improvement of the Turkish Government and the relief of the subject populations. Doubtless the English régime aided to give more freedom of movement in Constantinople; but the reforms and the Hatti Sheriffs exacted from the Sultan never were carried out. It is an indictment of the English nation that as late as 1876 the Turks were still letting loose Bashi Bazouks on Bulgaria. The Christian, enlightened, democratic people of England helped to fix a harsh and senseless rule on the millions of non-Turks in Turkey.

About 1890, the Germans began to take the place of England as the Power whose advice was followed. This was partly due to the desire of German capitalists to invest money in Asia Minor, especially in railroads, but still more to the ambition of the German Emperor to be a power in the world, and of the German people to exercise an influence in the East. The Emperor made two journeys to Constantinople, and appears to have formed a friendship for Abdul Hamid, who, of course, never massacred any Germans. Although the Germans thus backed the wrong horse, they were able to take advantage of the Revolution of 1908, and the Young Turk party has turned to them with a strength and tenacity which the old Sultan would never have allowed, for he liked to balance one foreign Power against another. Enver Pasha, who seems to be the evil genius of Turkey at present, was educated in Germany and is hand in glove with the German militaristic party. The Germans were allowed to reorganize the Turkish army, and the Balkan allies caught it in 1912 when it was neither Turkish nor German. Since that time, the Germans have drilled, organized and commanded the Turks, and have brought out their qualities as capable soldiers under skilled command.

Nobody knows just when the Germans began to think of Constantinople as a way-station between Hamburg and Bagdad on a German trade route. That idea was certainly in their minds before the present war, and was one of the causes of the war. The extraordinary organizing skill of the Germans has enabled Constantinople to escape from the only serious danger of capture for many years. The Germans are now bending every energy to complete the railroad through Asia Minor to Aleppo, in order to attack Egypt by that land route. They are at this moment practically masters of Turkey. The Turkish Government may do some things without asking their permission, but quickly undoes anything to which the Germans object.

Hence the clear and awful responsibility of the Germans for the Armenian massacres. They have denied the truth of the statements of American missionaries and Consuls, eye witnesses of the horror; they have



Prof. ALBERT BUSHNELL HART

supported the preposterous theory that the Armenian old men, women and children were revolting against the Turks! They have refused to utter the warning which would have stopped the massacres within twenty-four hours, and would have restored the unhappy victims to the homes which had already been bestowed upon their enemies. If the Germans are able to dic-



tate terms of peace at the end of the war, they will remain as masters in Turkey, and will make it practically a dependency; and then the Turks will learn what it means to introduce into their Empire a foreign Power which will never again allow them really to

rule. If the Germans will not save the Armenians now, they will sooner or later treat the Turks also as people who have no rights which their conquerors will respect.

Cambridge, Mass.

## ERZERUM

(Summarized and Rearranged from H. F. B. Lynch's ARMENIA.)

TO Erzerum belongs an antiquity which, if not remote, is at least respectable; and her history, or rather the glimpses which we obtain of that history, illustrate the time-honored struggle between East and West. Founded during the reign of the second Theodosius (A.D. 408-450), at the instance of one of the greatest of the early Armenian patriarchs, and upon the site of a village which dated from ancient times, the new city received the name of Theodosiopolis, and was designed to constitute an outer bulwark to the Roman Empire of the East. In the description of this event which we receive from Moses of Khorene the traveller recognizes the familiar surroundings of the present town. The emissary of the emperor had journeyed over an extensive tract of country in search of a suitable site. His choice at length fell upon a position in the province of Garin, at the foot of a mountain in which several rivulets had their origin. At no great distance were situated the sources of the Euphrates, which, collecting into a sluggish stream, formed a large marsh, supporting abundance of wild-fowl, on the eggs of which the inhabitants lived. The province lay in the centre of the country. Upon this site were laid the foundations of a fortified city, defended by moat and walls and towers. Baths of solid masonry were erected in the vicinity over the hot springs which welled from the ground.

Seized in the year 502 by the Sasanian king of Persia at the inception of his war with Rome, this remote stronghold was shortly afterwards recovered by the Emperor Anastasius and restored to its former fame. The fortifications were enlarged and increased by Justinian; but at the close of the sixth century it again fell into Persian hands. I do not know that we are able to follow its fortunes during the campaigns of Heraclius, who is said to have assembled there a council of Armenian bishops (A.D. 629?). In the year 647 Theodosiopolis became the prize of the Arabs; and more than a century elapsed before it was regained by the Cæsars under Constantine the Fifth (755). That monarch razed the walls, reduced the inhabitants to slavery, and transported a great number of Armenians of the Paulician sect to Constantinople and to Thrace. Shortly after this event it appears to have been rebuilt by the Mussulmans; and it played an important part during the wars of Leo (886-911) and his son Constantine Porphyrogenitus (911-959) with the Arabs in the neighboring province of Pasen. But the waves of Mussulman conquest were closing in upon the Eastern Empire. About the commence-

ment of the thirteenth century we find the place in the possession of a prince who bears the Turkish name of Toghrul Ben Kilijarslan. From his hands it passed into the dominions of the Sultan of Iconium. The Seljuk Sultan was known as the lord of Erzerum, just as his Ottoman successors bore the title of lords of Kars. The rule of the Seljuks was followed by that of their Tartar conquerors. In the first half of the fifteenth century Erzerum was in the keeping of the Turkomans, from whom it was wrested by the Ottomans under Mohammed II.

The name Erzerum dates from Mussulman times, but its exact derivation is obscure. It may either signify the land (Ard in Arabic, Arz in Turkish) of Rum, or of the Roman Empire; or it may be compounded of this last name and of the name of an unfortified town in the vicinity which was known as Artze or Artzn. It is quite probable that this town was at an early date called Artze of Rum to distinguish it from another Artze in the south of Armenia which lay within the Persian sphere. Local tradition places the site of the first of these Artzes close to the present city and on or near the banks of the Kara Su. We know that the place was sacked by the Turks in the middle of the eleventh century; and according to Saint Martin the survivors took refuge within the walls of Theodosiopolis, to which they transferred the name of their own populous town. However, this may be, the ancient Armenian name of Garin is still applied to the present city. The monuments of the Eastern Empire have been seen in Erzerum by modern travellers; and the chain of history has not been broken in a manner to disparage the identity of the Roman fortress with this key to the Asiatic dominions of the Ottoman Turks.

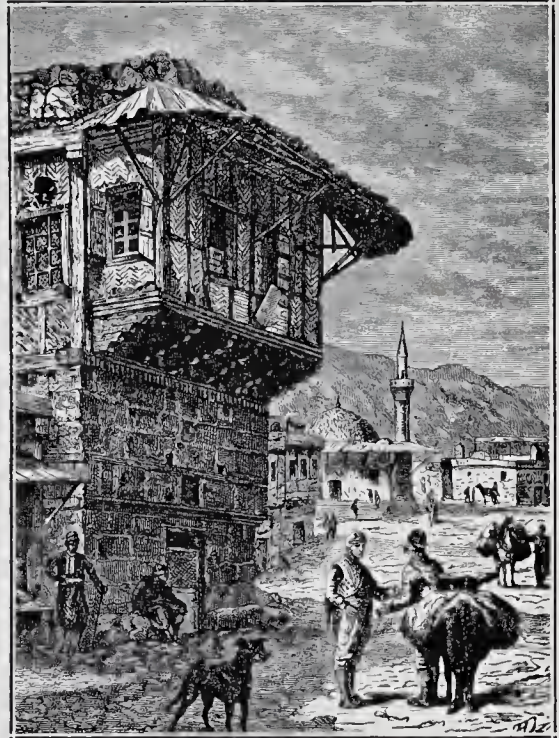
On three occasions Erzerum has been at the mercy of Russian armies. In 1829 it was actually taken by Marshal Paskevich, whose troops penetrated as far north as Gümüşkhaneh and to within eighteen miles of Trebizond. Recovered by Turkey at the ensuing peace, it was threatened by a similar fate after the fall of Kars in November, 1855. It was only saved by the Russian reverses in other quarters and by the early termination of the war (Treaty of Paris, March 1856). In 1877 the Russians forced the Deveh Boyun barrier, which in those days was unprovided with proper defences; but they met with a serious repulse in an attempt to storm the forts on the eastern flank of the enceinte. The investment was not completed until the month of January, 1878; and, although the place was held by their armies as a material guarantee during

the negotiations for peace, it was retained by the Sultan under the terms of the treaties of San Stefano (March, 1878) and Berlin (July, 1878).

But not only is this fortress the key to Turkish Armenia; it also defends the most important of her trade routes. The principal avenue of the commerce between Europe and northern Persia passes through Erzerum. This traffic, which is conducted by means of numerous strings of camels, was originally founded by the Genoese. Its flourishing condition long after the disappearance of these great merchants is attested by the Jesuit missionaries in the latter half of the seventeenth century. As early as the year 1690 we hear of a British commercial agent residing in the city. In those days even a portion of the trade with India found its way through Erzerum. After the initiation of a service of steamers on the Black Sea in the year 1836, the land routes between the provincial capital and Constantinople or the Mediterranean ports gradually fell into disuse. On the other hand, the trade itself received a great impulse, and has continued to increase year by year to the present day. In place of the almost endless stages of land carriage through Asia Minor, European steamers discharge their goods at the port of Trebizond, whence they are conveyed on the backs of camels through Erzerum and along a series of plains to the Persian city of Tabriz. I was informed by the Persian Consul that some 30,000 to 40,000 head of camel were yearly counted as having passed through the city. The money spent by their owners for provisions and sundries in Erzerum amounts to about 90,000 Turkish pounds or, in sterling, 81,000 pounds a year. Such is the value to the city of the Persian trade.

The population of Erzerum, especially the Armenian element, has undergone a remarkable oscillation during the nineteenth century. In 1827 it appears to have numbered as many as 130,000 souls. Another but lower estimate gives a total at that period of 16,378 families, or from 80,000 to 100,000 souls. Of these 3,950 families, or from 19,000 to 24,000 people, were Armenians of the national religion. The Russian occupation of the city in 1829 was followed in 1830 by a general emigration of the Armenian inhabitants, who followed the Russian armies upon its evacuation. Those were the days when Russia was assisted to her conquests by Armenians and hailed by them as a deliverer. Numbers of their countrymen—it is said by Armenians not less than 40,000—had already emigrated into the Russian provinces from the frontier districts of Persia in the train of the Russian army when it retired from Tabriz at the peace of Turkomanchai (1828). What with the exodus of Armenians both from the city and the plain—which before those times was probably inhabited by an Armenian majority—and the various calamities of a disastrous war, the population of Erzerum had declined to a total of not more than 15,000 souls in 1835. Only 120 Armenian families are said to have remained behind. At the time of my first visit the inhabitants numbered about 40,000, exclusive of a garrison of 5,000 or 6,000

men. The official figures assigned some 10,500 to the Armenians, 26,500 to the Mussulmans, 1,400 to the Persians and strangers, and about 500 to the Greeks. Of the Armenians some 500 succumbed in the great massacre of 1898.



A Street in Erzerum

The popular basis of the Armenian Church is one of its most remarkable features, and, with the rapid spread of education which is now in process among the community, ought before long to be productive of far-reaching reforms. The lay council consists of notables chosen by the people; and, in a vacancy of the see, the patriarch at Constantinople submits to them the names of candidates among whom to choose a successor to their late bishop. In Erzerum this lay body is an operative factor in the life of the community; but I doubt whether its counterpart could be discovered in such centers as Bitlis or Mush. It exercises considerable influence in the government of the Sanasarian school.

The origin of this institution—designed to dispense a higher standard of education than that which obtains in other Armenian schools in Turkish Armenia—goes back to 1881. In that year Mr. Madatian, one of the three existing Directors, visited the provincial centers at the invitation of a wealthy Armenian gentleman, the late Mr. Sanasarian. He returned to Erzerum with several pupils, chosen among the poorer class. In 1883 the school entered upon its present premises, which have been considerably enlarged since. Its patron, Mr. Sanasarian, died in 1890, bequeathing a sum of about 30,000 pounds to his foundation and directing his executors to draw up a constitution.

The Sanasarian college is essentially a boarding col-



lege, and day pupils are not encouraged. The course comprises a preparatory class and six higher classes. The subjects taught are in the first place the Armenian and the Turkish languages, the former comprising both the ancient and the modern speech. Of foreign tongues French and German are included, but neither Latin nor Greek. The history of the Armenian Church and nation is imparted under great difficulties and without the aid of books. These would be confiscated by the Censor. In mathematics the curriculum provides for algebra and geometry; and in natural science for geography, geology, botany, zoology, astronomy, anatomy, chemistry, and physics. Commercial bookkeeping can also be learnt. Music is studied and practised with much appreciation, and there are several tolerable performers on the violin. The prospectus of studies must by law be submitted to Government; but the *Mudir* or local director of public instruction confines his energies to an occasional and friendly visit. Most of the text-books are German.

In addition to the Sanasarian college, the Armenian community possess no less than six ordinary schools. Of these the principal is attached to the cathedral and is named Arsenian. It is attended by about 200 day scholars, and corresponds to an Armenian school of two classes in Russia. The school for girls, called Ripsimian, appeared to be well administered; it has a roll of 350 maidens. The Armenian Catholics of Erzerum province number several thousands of souls; and the city is the seat of one of their bishops. Their school, which is conducted by four French priests, is considered one of the best in the town. A little boy of three did the honors of his class, when I availed myself of the kind invitation of the *frères*. He addressed me in the following speech, delivered with the most graceful gestures: "*Monsieur! Soyez le bienvenu; que le ciel vous protège, cher Monsieur!*" The American missionaries have a large establishment with schools in Erzerum. Their mission was founded in 1839.

The few gardens that there are in Erzerum grow quantities of lilac, of a perfection of bloom and coloring and perfume which surpasses any examples I have seen elsewhere. Abundance of delicious water flows down from the heights on the north; and under happier circumstances the slopes and the plain outside the city would be dotted with dwellings embowered in trees. For at least five months in the year the ground is covered with snow—an unbroken sheet spread over mountain and plain. Little specks in the landscape are recognized as villages. The climate of Erzerum has been compared to that of St. Petersburg, but the comparison is most unhappy and in many respects fallacious. Sun and sky belong essentially to the South. It is only the great altitude of over 6,000 feet above sea-level that produces the rigor of winter and the crispness of the summer nights.

The charm of the place—and it has a charm which must appeal to all sensitive minds—consists in the grandiose scale of the surroundings—the sculptresque

beauties of the parallel lines of mountain which meet in the perspective of the west; the subtle effects of light and tint, which are those of some summit in the mountains transferred to the habitable earth. The setting of the sun and the rising of the moon reflect the originality of such conditions. The plain itself must be close upon 6,000 feet high; it has a length, from west to east, of eighteen miles, and it is not less than



Armenian Woman of Erzerum

some ten miles across. In its trough lies the infant stream of the Western Euphrates, which, rising on the slopes of the *Dümlü Dag*, a mountain of the northern border, is for some little distance lost in a zone of marshes, almost opposite the city but not less than about five miles away. These marshes are quite an aviary of all kinds of wildfowl, which, besides supplying eggs to the inhabitants of the neighboring villages, afford most excellent opportunities to the sportsman.

Not many ancient buildings remain in the city, which has not seldom been visited by severe earthquakes. One of the most violent occurred in the month of June, 1859, destroying or seriously damaging 4,500 houses, overturning several portions of the old walls and levelling nine minarets with the ground. The most pretentious edifice is the old medresseh or college, called *Chiftch Minareh* or the double minaret.

The large mosque of *Ulu Jami* is not more than a few steps distant from the entrance to *Chiftch Minareh*. It has rather a vast interior with several vaulted aisles; but it is devoid of architectural pretensions. I was shown an ancient paper belonging to this mosque, in which it was stated that it had been built by the Head of the Government and Religion, Mohammed el-Fateh, in A.H. 575 or A.D. 1179.

It is a maxim of peculiar appropriateness to such a country as Asia that he who is master of the sources of a river is master of the lands through which it flows. Indeed Erzerum resumes in herself the importance of Turkish Armenia as a factor in the world movements of the near future. Mistress of this spot of ground, Russia is mistress of these vast provinces.



## Russia's Relations with Armenia

By PROF. G. THOUMAÏAN.

NOW that Russia is about to throttle Turkey, and her victorious armies have occupied Erzerum, it would be of some interest to relate briefly the history of the political intercourse between Russia and Armenia since these two nations came in contact with each other.

It was in the reign of Peter the Great that Armenians began to have political relations of any importance with Russia. An Armenian of princely lineage, Israel Ori, came to France and entered the French army. He afterwards went and settled in Germany, where he made the acquaintance of the Elector of the Palatinate, Prince Johannis William, and succeeded in enlisting his sympathies towards the deliverance of Armenia from the Persian yoke, the larger and most important portion of Armenia being then under Persian domination.

The idea seemed to find favor with the Elector; but in order to obtain more accurate information regarding topography and other details, he advised Ori to proceed to Armenia and to study the conditions of the country and the best means for leading thither a European army. Ori undertook this journey in 1698 by way of Vienna and Constantinople. On his return in 1699, Ori presented a report to his illustrious protector, who accorded his approval to Ori's plans; but, considering the position and distance of Armenia, he did not think the realization of the project possible without the consent and co-operation of the Emperor of Austria and of the Czar of Russia, through whose territories such an expedition would have to pass. The Elector, therefore, sent Ori to these potentates, armed with the necessary credentials. The Emperor Leopold could not give him much hope of assistance, as his hands were already tied with the War of the Spanish Succession, in which he was engaged against France. With recommendations from the Emperor, the Elector and the King of Poland, Ori then went to Russia in 1700 to seek the aid of Peter the Great. The great Czar received him well, and showed himself to be favorably impressed with his request; he could not, however, promise immediate assistance as he was fully occupied with the Swedish War in the north, but he held out hopes of his turning his attention to the south no sooner than that war had been brought to an end. Ori waited impatiently in Russia during the continuance of that war, repeating his request periodically and always receiving the same answer. It was not until 1704 that the Czar entrusted to him, with the rank of Ambassador Extraordinary, a mission to the Court of Persia, the secret object of which was to examine the country. Ori set off with a large retinue and with great pomp. He carried his mission through, but, unfortunately, on his return journey, he contracted fever on the shores of the Caspian Sea, and died at

Astrakan in the month of August, 1711. Thus came to an untimely end a project which was launched under promising auspices, and was being undertaken under royal and powerful support.

But though Ori was dead, Peter the Great still lived; and, his attention being once turned towards the southeast, he never abandoned the idea of acquiring the shores of the Caspian and of opening up a road to India. It was on the conclusion of the war with Sweden that he marched towards the Caspian in 1722, but after taking Derbend and a few other towns, he suddenly wended his way back, ascribing his return to the severity of the climate and the difficulty of obtaining provisions for his forces. The real reason probably was his knowledge that Turkey was also beginning to move against him, and that it was impolitic to wage war against two Mohammedan Powers at the same time. He preferred, therefore, to attain his object by diplomatic negotiations. This attitude of his did not, however, prevent him from keeping in touch with the Armenians and inspiring them with hope that at some future occasion he would come to their assistance. And it was in this spirit that he sent an emissary with letters in 1723 to the Armenian *meliks*. But their hopes were to be dashed to the ground, as they have been so very often since. Peter the Great was bent on victory, be it in the military or the diplomatic field, and he saw his opportunity and seized it. He concluded separate treaties both with Persia and Turkey, 1724, whereby he acquired the western shores of the Caspian without the necessity of going to war, and this led to the abandonment of his project of an Armenian campaign. Here was a great disappointment to the Armenians, whose hopes had been centered in him as their great deliverer; it was with enthusiasm that they had received the news of his march in 1722, and they were making great preparations to welcome him and to assist him in his campaign. Their illusion was complete!

We next come to Catherine II. (1762-1796), the wife and successor of Peter's grandson. Of German origin, Catherine has justly been recognized as a great empress, who took Peter the Great for her model and tried to imitate and to follow him, and to bring to fruition some of the large enterprises which he had left unaccomplished. In some cases she did her best even to surpass Peter; this emulation to out-do the great deeds of her famous predecessor being encouraged by the flatteries of the favorites in her Court by whom she was surrounded. Though she had her wars in Europe, her attention was directed toward the East—to those Caspian shores again, to Transcaucasia, to Persia and to Asiatic Turkey.

Already in 1768 Simeon, the Catholicos at Etchmiadzin, had petitioned her to take the Armenians



Prof. G. THOUMAIAN

under her powerful protection. Her reply to this appeal was most encouraging, and brought with it her acquiescence. At that time Catherine was at war with Turkey, with the approval of Prussia, and the connivance of England, and was meditating the partition of Turkey. The latter Power was, however, advised and induced by her ally, France, to come to terms with Russia, and thus was brought about the Treaty of Kainardji, which was signed on July 10th, 1774. This treaty had a special importance from the fact that by its terms Russia acquired the right to intervene at all times on behalf of the native Christian subjects of the Porte. This characteristic was the foundation of Russia's unique relation to the Christians in Turkey; and in all the Capitulations that the Powers of Europe have been anxious to wrest from the Sultan, there is not one to compare with it. Whereas the other Powers have zealously worked to obtain privileges from Turkey for their own States and their own subjects, they have carefully avoided any mention of the native Christians. Russia alone has prided herself in becoming the protector of the Christians of Turkey as the legitimate heir of the Byzantine Empire. And be it admitted to her lasting honor that she has exercised that right nobly. Serbia, Roumania, Montenegro, Greece and Bulgaria, all owe their deliverance to the active intervention of Russia—a fact which cannot be disputed. And but for the Turcophile objections and interferences of England, both Macedonia and Armenia would similarly have been delivered in 1878 from Turkish misrule and from the copious shedding of innocent blood which has not ceased yet.

Catherine, however, was planning a more stupendous

enterprise, and she was not satisfied with what seemed to her as the meagre results of the Treaty of Kainardji. After conquering the Crimea in 1784, she resolved that Asiatic Turkey must also be brought under her sway, and the Eastern Empire of the Greeks re-established under a royal Russian prince. In 1779 there was born to her a grandson, whom she named Constantine, in memory of the last Byzantine Emperor, who fell under the walls of Constantinople when Sultan Mohammed stormed it in 1453. At St. Petersburg she opened a military school for the sons of Greek refugees from the Crimea; and promising Greek boys from this school were selected as companions for young Constantine, in order that the prince might learn the Greek language and imbibe the manners and customs of the Greeks. Moreover, she designated him publicly for the throne of Constantinople.

Such open provocations were more than the Porte could tolerate, and accordingly on August 1, 1787, Turkey declared war against Russia, coupling with it the high-handed action of throwing the Russian Ambassador as a prisoner into the Yédi-Koulé tower. On this occasion Austria was on the side of Russia; but on the death of the Emperor Joseph of Austria in January, 1790, England, Prussia and Austria prevailed on Catherine to make peace, as England was making preparations for active interference. The result of all this was the Treaty of Yassi, concluded in 1792 in favor of Russia.

Besides her dream of a resuscitated Greek Empire, Catherine's brain was evolving other plans which were of no less importance. She was contemplating the creation of other independent States which were to look to Russia as their protector, among them being Moldavia, Wallachia, Bessarabia, and Armenia. Under the influence of a very resourceful favorite of hers, her plans and schemes grew apace. This man was Prince Potemkin, who was all-powerful at Court, bore himself as the Viceroy of Southern Russia, had conquered the Crimea, and opened up the Black Sea for his country. Amidst the many wars and pressing preoccupations of the period, he found time to formulate the idea of creating an independent Armenia, and was able to persuade Catherine to endorse his scheme. It has even been surmised that he was endeavoring to re-establish the Armenian Kingdom, and that the Crown of Armenia was coveted by himself.

It would be interesting here to relate how it was that he gained his knowledge of Armenia and became interested in her fate. This was due to two Armenian patriots, one belonging to the laity, the other to the clergy. Both happened to be in Russia at the same time, and both had fairly free access to the Court of the Empress, and thus acquired the intimate friendship of Prince Potemkin. The layman was Hovhannes Lazarian, one of the founders of the illustrious family of the Lazarians. He had emigrated from Persia into Russia with his father and brothers, and by dint of their business abilities, they had amassed immense wealth. Hovhannes, moreover, made such excellent progress with his literary studies that he entered upon



an official career, an avenue which brought him a host of friends and also gave him free access to Court; and from such a position as this he was enabled to extend hospitality to the Empress and the Imperial Princes. As an example of his generosity it might be mentioned that when he learnt on one occasion that the Emperor Paul was anxious to be the possessor of one of his princely estates, Lazarian at once placed it at the disposal of his sovereign. To Lazarian is due the foundation of the Armenian churches and schools throughout Russia, and also the Lazarian Academy of Moscow, which he richly endowed. And this was one of the patriots who was instrumental in creating an interest in Prince Potemkin and the Empress Catherine towards the cause of Armenia.

The other great Armenian who worked in unison with Lazarian was Prince Joseph Arghoutian, the well-known and venerated Archbishop of the Armenians in Russia. He was a man of princely character and bearing; and he and Lazarian were intimate friends, both imbued with the same ideas, and with an ardent zeal for delivering their country from the yoke of the Persians, who were already demoralized and were showing signs of gradual decay. It was Lazarian who introduced the Archbishop to his friends, to Potemkin, and to the Court. The prelate, with his princely manners and his native intelligence, as well as with his personal and intimate knowledge of conditions in the East, and in Persia in particular, made a favorable impression on all with whom he came in contact. He and Lazarian inflamed the imagination of Potemkin and of Catherine; and after many conversations and discussions, a plan was adopted, but it was unfortunately not put into effect at once.

In 1780 General Souvaroff was sent to the Caspian regions to study the conditions on the spot. Before his departure he had several lengthy interviews with both the above Armenians, and he gave them distinct hopes that they might rely on seeing before long the regeneration of Armenia. He remained, however, for two years in the country to which he had been deputed,

and nothing came of it. Two years later, in 1782, Prince Potemkin sent one of his own relations, General Potemkin, on a similar mission. The latter showed more activity than General Souvaroff had done, and began at once to enter into regular negotiations with the Armenian semi-independent chiefs (*meliks*), and with the two Catholicis, of Etchmiadzin and of Katzassar. The working plan which he devised was to establish the nucleus of an Armenian State by the inclusion of Karabagh and Karadagh, to which other Armenian provinces would gradually attach themselves, and so would ultimately be formed a strong Christian State. Prince Potemkin, in reporting the scheme to the Empress Catherine, thus puts it: By this means there will be regenerated in Asia a Christian State in accordance with your Imperial Majesty's promises communicated by me to the Armenian *meliks*.

The scheme had ripened towards realization to such an extent that the Prince actually sent to the General the funds necessary for the enterprise. All preparations were actively pushed forward, and we even find the General asking explanations of the Prince regarding some pending questions, such, for instance, as to the form of government that was to be given to the new State, and whether Erivan was to form a part of it. Circumstances, however, again intervened to dash the hopes of the Armenians and to delay the campaign, until, in 1787, when war was declared in Europe, the contingent with General Potemkin was recalled. Though the Armenian scheme remained in abeyance, it was not looked upon as definitely abandoned. During this war the Armenian Archbishop Arghoutian was a frequent guest of his friend Prince Potemkin, and they never ceased earnestly to discuss the Armenian project. Among the papers left by the Archbishop there was found a kind of a treaty, between the Russians and the Armenians, to date from 1790. Unfortunately, however, Prince Potemkin fell a victim to an illness in 1791, and carried with him to his grave his ill-starred Armenian project.

London, England.

## The Suicide of Turkey

By CASSAMALLY JAIRAZBHOY.

THE history of the great war of 1914 will contain no more amazing chapter than that which records the entrance of the Ottoman Empire into the lists; nor does the history of the civilized world afford any parallel to the manner in which that ill-fated Empire has been decoyed to its end by its false friend Germany. The time has not yet come to write a detailed history of this extraordinary event, but already there is sufficient evidence available from which the most dispassionate inquirer can form an opinion. Since it has nothing to hide, and its actions in regard to Turkey can stand penetrating inquiry, the British Government has published the diplomatic correspondence relating to

Turkey's acts of hostility. This candor—a persistent characteristic of British policy in regard to all the international crises of the past six months—is nowhere appreciated more than in India, where the study of foreign politics is daily becoming more widespread and more thorough.

What will be the result of this war with Turkey?

The answer to that question has been given without hesitation by Mr. Asquith. It will be the total disappearance of the Turkish Empire, its obliteration from Europe and from Asia.

"It is not the Turkish people," said Mr. Asquith at the Guildhall banquet in November, "it is the Otto-

man Government which has drawn the sword, and which, I do not hesitate to predict, will perish by the sword. It is they and not we who have rung the death knell of the Ottoman dominion, not only in Europe, but in Asia. With their disappearance, as a conquering and devastating cause, will disappear, as I at least hope and believe, the blight which for generations past has withered some of the fairest regions of the earth. We have no quarrel with the Mussulman subjects of the Sultan. Our Sovereign claims amongst the most loyal of his subjects millions of men who hold the Mussulman faith. Nothing is further from our thoughts or intentions than to initiate or encourage a crusade against their creed. Their holy places we are prepared, if any such need should arise, to defend against all invaders and keep them inviolate. The Turkish Empire has committed suicide, and dug with its own hands its grave."

When that speech was first telegraphed to India, it was received by some Mohammedans with no little concern, but reflection has shown them that Mr. Asquith foretold only the inevitable. Turkey has proved increasingly incapable of governing itself. The tyranny of Abdul Hamid's régime was swept away amidst the applause of the whole world, and at that time of rosy hopes and invigorating aspirations, Indian Mohammedans shared the general confidence that a brighter day was dawning for their co-religionists in the Ottoman Empire. Never were hopes more cruelly disappointed. The Young Turk, to quote Mr. Asquith once again, "reproduced the vices without either the vigor or the versatility of the old régime." He led his country along the road to certain ruin. Cliques and parties quarrelled among themselves, tried statesmen were thrown on one side, or—as in the case of Turkey's finest soldier, Nazim Pasha—were ruthlessly murdered to make way for young upstarts without experience and without knowledge, men in whose ears German promises sounded like the assurance of a worldly paradise to be attained with scarce an effort.

Under such men Turkey fell an easy victim to one enemy after another. Italy took from it the rich but undeveloped province of Tripoli, and in the Balkan war the prestige of the once dreaded Turkish army melted away like snow upon the desert's dusty face, and a large part of Turkey in Europe, together with many of the islands, disappeared for ever from the Ottoman Empire. In such circumstances neither England nor any other Power could have intervened with any chance of success to save the doomed Empire, for Turkey was its own enemy. The Young Turks initiated, as they are now completing, the process of disruption in their country. Enver Pasha and the other amateur statesmen who, by intrigue and violence, have acquired the control of Turkey's destiny, sharply divided in opinion, vacillating in council from day to day, have allowed their true interests to be undermined and overborne by German threats, by German ships, by German gold. They were tempted to one futile outrage after another—first the lawless bombardment of Russian open ports, then the equally lawless intrusion into Egyptian territory—until the Allies—Russia, France, and England—who had withstood with unexampled patience this protracted series of flouts, veiled menace, and impudent equivocations, were compelled to yield to the logic of facts and to recognize Turkey as an open enemy. How could it have been otherwise?

None can be so blind to facts as to maintain that the patient and long-suffering people of Turkey had anything to gain by keeping a Government which had so persistently led them along the road to ruin. It is against that Government and not against the Ottoman peoples that the Allies are making war. The most fertile part of Armenia has already passed to Russian hands, and the British have established a strong foothold in Mesopotamia. In both countries will the conquerors be welcomed as deliverers, for both have endured for generations the misrule and endless exactions of Turkish officials.

Bombay, India.

## Yousouf Izzeddin's Letter

AM I going mad? I thought, as I heard the verdict, as my savage judges were speaking, that the tenure of my life was passing before my eyes. I have no doubt but that I shall be treated like my august sovereign and father, Abd-ul-Aziz, was treated by the heartless traitors. But these are illusions begotten of weakness and want of sleep. I shall try to think no more. I shall rest, and curse while I rest those who have sold our *vatan* (fatherland) to perfidious strangers. I shall rest, and curse while I rest the very gods of those infidels who came to our shores in vile disguise and are sapping the lifeblood of our land drop by drop.

But I cannot sleep. My thoughts torture me. I think of the base traitors, and I think of the cursed foreigners who are betraying our country's millions of

souls for their own benefit. Was there ever such a miserable plight as mine and my beloved *vatan*? They are stealing our country from our hands in broad daylight! Which way can I turn? Which way can we turn? Death, prison and execution threaten us everywhere and every minute! Whom can we trust?

Our historical friends are, even now, even to-day, beckoning to us. Even in this late hour they are telling us to overthrow the treacherous régime and return to the fold. But the miserable wretches who betrayed us are supreme in power. What torment for us Ottomans! What torment! What ignominy! Those who raise their voice in behalf of our fatherland are cast into prisons, tormented and tortured by these brutes and assassins. They have once more dragged the name of our already misjudged fatherland



through the mire, and all the water in the Bosphorus cannot wash it clean.

But I shall act. I shall punish them. I shall have such a revenge as will make Europe ring with horror. I shall raise my voice of condemnation and appeal to my countrymen to rise and overthrow the betrayers of their country and those who came and bought them. Cursed be those who enlisted our millions of war-worn subjects on the side of the barbarians! Cursed be those whose unnatural and blasphemous ambition plunged us into this infamous conflict! Cursed be those who for gold invited the cruel strangers into our midst!

I grieve from the bottom of my heart that I did not stand on public squares and shout rebellion against this perfidious régime, whose cruel hands have sacrificed hundreds of thousands of our Moslem subjects, and victimized more than a million of our innocent Christian subjects.

I cannot sleep. My brain is a hell, and all the devils are in it. I feel my mind is giving way under the strain. They have cast me into this confinement without notice. I, the future sovereign of this Empire, am being watched like a criminal by those vulgar beings who receive their few pieces of silver from the hands of the betrayers of their fatherland. But what do they know about fatherland? They, like dogs, follow those who promise them their daily bread; and, like dogs, these military guards are faithful to their masters.

I feel that I can no longer separate the real from the imaginary; and amid all these thronging fancies about my future Empire, which come and go, is one ever present that fixes itself on my tortured heart. That I, the heir to the Ottoman throne, the gentle, the compassionate, should be execrated as a traitor and

cast into prison by the very betrayers of my country and Empire!

Innocent yet guilty, I, the coming Sultan, am powerless as a child in the hands of the betrayers of my country, native and foreign.

The woes threatening our Empire, the iniquity of our régime, the criminal intrigues of its Ministers, turn me into a thousand strange and fantastic combinations. Shame without. Ruin within. The air is full of dolorous voices and menacing shapes. Now I am an unfortunate *rayah* in the grip of faithless foreigners and of pashas of yesterday who have bought their way to power by gold, and a poor wretch turning his eyes piteously toward them for help!

I pace back and forth the limited space of my room. I cannot sleep. If I could only forget for just one minute the dire calamities that are threatening our country. I warn you all, my sacred countrymen, not to allow yourselves to fall into the clutches of the cruel régime without rendering yourselves serviceable to your country. Do not fall into the hands of the destroyers of our country without making your lives costly for them. Intrigue by night and execute by day. Preach disloyalty to the criminal régime and by fair or foul means remove all the traitors from your midst.

If you must resort to violence, which I believe you must, commit the act in the open. Let the rest of the timid Osmanlis see and hear your act and your heroic indignation. Do everything possible to disrupt the usurped power of the treacherous régime.

I do not hope to rejoin you, my faithful countrymen; you who know how to fight when led, fight the heroic fight for your land and your children, until you have terrorized your godless rulers into submissiveness.

## Activities of Armenian Medical Relief

By ROGER H. ANDERSON

DR. WILLIAM HARTWELL CRESSY sailed on the Scandinavian liner Frederick VIII., for the Caucasus to serve as the representative of the Armenian Medical Relief Association among the Armenian refugees. Dr. Cressy was born in Boston thirty-six years ago. He served in the United States Hospital corps during the Spanish-American war, in Cuba, and later in the Philippines. He received the degree of M. D. from Chicago University in 1909, and was assistant surgeon in the Michigan Soldiers' Home for a year. For about three years he lived in Mexico City, practising medicine, and he served on the staff of the American Hospital and the Lady Cowdray House. During the bombardment of Mexico City he was in charge of the Mexican National Hospital. He returned to the United States a short time ago, and was recommended to the Armenian Medical Relief Association as a specialist in typhus and dysentery, which are reported to prevail among the Armenian refugees.

The Armenian Medical Relief Association of America was organized in New York last September, with the object of providing for the sanitary and medical needs of the Armenian refugees in the Caucasus, and in the Armenian territory occupied by the Russian forces. The funds of the Association are derived from membership dues (a minimum of \$5.00 per month), and from voluntary contributions. The membership dues are primarily devoted to the expenses of administration, and every penny contributed generally or for a specific object goes to the work of medical and sanitary relief in Armenia. The funds are deposited with the Astor Trust Company, and can be drawn only on the signatures of two principal officers. No money, except for petty items, can be drawn or disbursed except by special appropriation of the Board of Directors.

Medical supplies and clothing received as donations are forwarded directly to Armenia, through the courtesy of the American Red Cross. The Association has





DR. WILLIAM HARTWELL CRESSY

already forwarded a large quantity of soap and disinfectants, also some clothing. For the clothing, thanks are due to the ladies of Summit, N. J., of New Haven, Conn., and Trinity Methodist Church at Berlin, Ontario, Canada.

The plan of the Association is to solicit donations from individuals, churches, communities and societies, for some specific object. The cost of maintaining one physician for six months in this service is approximately \$1,500, and the cost of his medical equipment for the same period is approximately \$500. The cost of maintaining a nurse for the same period is from \$500 to \$1,000. A complete hospital equipment of 100 beds will cost about \$6,000. An ambulance automobile can be bought for about \$1,500, and a motor car for about \$750.

The work of the Association has been endorsed by persons of national reputation, among whom the Hon. B. B. Odell, Jr., ex-Governor of New York; Mr. Hamilton Holt, Editor of the *Independent*; Dr. Samuel Lambert, Dean of the Medical Department of Columbia University; Dr. H. C. Moffitt, Dean of the Medical Department of California University; Dr. Gleason, President of the Medical Society of the State of New York; and President Henry Noble MacCracken, of Vassar College, have consented to become honorary vice-presidents. The Board of Directors is composed of young men who supervise the work of the Association. The president, Mr. George S. Kebabian, is a Yale graduate, and has been a prominent member of the New York bar for over fifteen years. The treasurer, Mr. A. H. Tiryakian, is treasurer and manager of the well known Armenian importing house of H. S. Tavshanjian. The vice-president, the Rev. George R. Montgomery, is Assistant

Pastor of the Madison Avenue Presbyterian Church (Dr. Parkhurst's Church), New York. The secretary, Mr. Roger H. Anderson, is a Yale graduate and a lawyer. Messrs. Chibouk and Keshishian are prominent business men. Dr. S. A. Chilian, Dr. John K. Erganian, Dr. Menas S. Gregory and Dr. M. B. Parounagian, the other members of the Board, are well known specialists in New York. Dr. Gregory is one of the most prominent psychiatrists in the United States.

The Association acknowledges with thanks the gift of twelve cases of condensed food (*Steero*), valued at over \$300, from Mr. and Mrs. William Jay Schiefelin, of New York; and also recent contributions of \$5 or over from the following: Mr. Paul Courian, Toronto, Canada, \$100; A Friend, New York, \$100; The Church of the Messiah, West Newton, Mass., \$37.73; Messrs. Zambakian Bros., \$30; Reba W. Baldwin, Louisa L. Cheever, John S. Cravens, President MacCracken of Vassar College, Harutune Michaelyan, and John Muller, \$25 each; Lieut. Max Lazar and W. H. Vail, \$20 each; Mrs. George Washburn, \$15; Mary W. Babcock, Hugh W. Bonnell, Geo. Whitefield Butts, Dr. E. B. Cragin, Thos. Dyer, Chas. Edwin Eaton, Prof. Irving Fisher, Alice Mayo Fisk, Prof. H. N. Gardiner, Geo. Fred. Godfrey, Schuyler Merritt, and Margaret Sheppard, \$10 each; Dr. Louis B. Bishop, Wm. Bradford Bosley, Ellen K. Frazier, Prof. A. D. F. Hamlin, George H. Hasen, Allen Hubbard, Laurette E. Johnson, D. H. Kabakjian, M. V. Malcolm, H. M. Nakachian, D. J. Norton, H. M. Raphaelian, and R. H. Simmonds, \$5 each.

The need for medical and sanitary aid is very urgent. Prof. M. Minassian, a graduate of the Sheffield Scientific School, writing, under date of December 31, 1915, from the Caucasus, says in part:

"Your efforts are directed to supplying a want that is very widely felt here. I earnestly implore you to send us as early as possible physicians, nurses, and medicines. Physicians are very scarce here; medicines very dear, and many kinds not procurable at all. Do not send money; send us physicians and nurses. Money can be advantageously used here for food and clothing only. Had I been asked before, I should have recommended that fifty Armenian and American physicians be sent to us from the United States, with power to purchase here the food supplies for their patients. They could have worked wonders and saved tens of thousands of the refugees from disease and death."

Checks should be made payable to the order of the Armenian Medical Relief Association, and mailed either to the office, 175 Fifth Avenue, New York, to the Treasurer, A. H. Tiryakian, 33 East Seventeenth Street, New York, or to the depository, The Astor Trust Co., 389 Fifth Avenue, New York.

Contributions of supplies should be properly boxed, the initials of the Association (A. M. R.), should be conspicuously written over each box, and the boxes sent freight prepaid direct to the American Red Cross, Bush Terminal, Brooklyn, N. Y. An inventory of the contents of each box, in duplicate, should be mailed to the Association.

RECEIVED  
MAR 20 1916  
Mr. Speer

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# THE NEW ARMENIA

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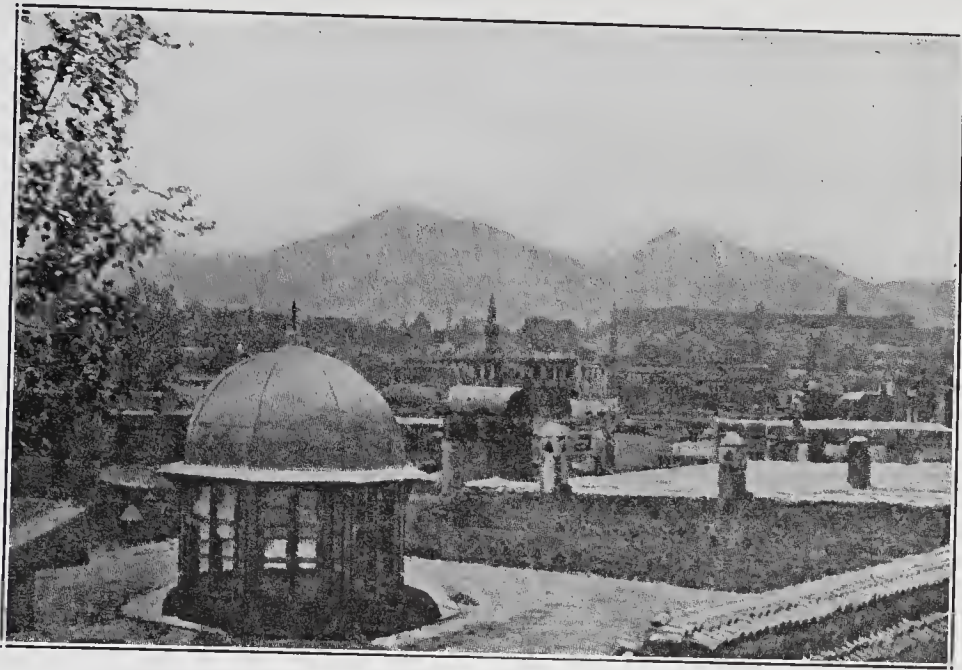
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Erzerum, Mount Everli in the Background



Lake Van, with Mount Sipan in the Distance



# THE NEW ARMENIA

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"Who can foretell our future? Spare me the attempt.  
We are like a harvest reaped by bad husbandmen  
Amidst encircling gloom and cloud."

JOHN KATHOLIKOS  
*Armenian Historian of the Tenth Century.*

"To serve Armenia is to serve civilization."

WILLIAM EWART GLADSTONE

Volume VIII

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Number 9

## Editorial Comment

ACCORDING to reliable reports the Turks now evince some consideration for the welfare of the Armenian survivors. The declaration of Grand Duke Nicholas, after the occupation of Erzerum, that he would hold the Turkish officials, civil and military, personally responsible for the Armenian massacres, must have exerted a sobering influence on the blood-besotted Mohammedans. Besides, the *New York Sun* is informed that a Russian aeroplane has flown over Constantinople and dropped hundreds of thousands of leaflets announcing in the Turkish, Armenian, Greek, Kurdish and Arabic languages that every Christian massacred by the Moslems would be avenged by the execution of two Moslems.

The Turks dread the Russians more than death. They know that the "Terrible Moskofs"—the Turkish appellation for the Russians—never thunder without smiting. Therefore, the mighty heroes of the Armenian massacres are now scurrying for mouse-holes! The hyenas of yesterday are already whining like chastised canines their request that the Armenian Patriarch, by the permission of the Czar, safeguard Turkish interests in the various towns occupied by the Russians! They are well aware that though the vocabulary of the Muscovite does not contain the word "Forgiveness," the Armenian language is replete with it.

The Armenians of the districts occupied by the Russians have already, with an astonishing magnanimity, saved many Turks from ill-treatment. It must be recorded to the everlasting glory of Armenia that not only has she always refrained from slaughtering her bestial tormentors when they were overthrown, but has even befriended them in their distress.

Dr. Clarence D. Ussher, former Chief of Staff of

the American Red Cross Hospital at Van, describing the Armenian victory over the Turks, wrote last year in the *New York Tribune*:

"After the siege the Armenians brought us about one hundred Mussulman refugees,—men, women and children, and a number of wounded and sick Turkish soldiers, and all were tenderly cared for in the American Mission compound by American and Armenian Christians and the Russian Red Cross workers."

"Soeren's Revenge," a story founded on fact, published in this issue, also portrays the supremely characteristic lenity of the Armenian nation.

"Sweet mercy is nobility's true badge," yet who will gainsay the possibility of Armenia's fate being less tragic had she adopted the inexorable measures of a beast-tamer against her savage persecutors?

One can not propitiate the tiger through kindness; the ravenous brute must be subdued with prongs!

\* \* \*

IS Mr. Henry Morgenthau our Ambassador to the Ottoman Empire, or a Turkish propagandist delegated to America by his most intimate friends,—Enver, "the half-breed Pole," and Talaat "of mixed Gypsy descent, a man of no race or country"? His pernicious pro-Turkish activities have lately assumed too pronounced un-American proportions to be disregarded.

Since his arrival in this country Mr. Morgenthau has chanted pæans to the Turks, and with a Prussian disregard for facts he has been representing the American educational institutions in the Ottoman Empire, notably the Constantinople College for Girls, as Turkish schools, in order to laud the Ottoman Government's "liberal attitude towards the education of women."



Ambassador Morgenthau's reiteration *ad nauseum* that Turkey is kind to the Jews, and that the Jews are faithful and esteemed citizens of Turkey, betrays ignorance if not a maudlin desire on his part to win the applause of Jewish audiences, who, in order to spite the Russian Bear, would fain embrace the Turkish reptile!

Let us examine what the actual attitude of the Turk is towards the Jew. The Koran, prescribing the Moslem conduct of life, thus exhorts the Turks:

"O true believers, take not the Jews or Christians for your friends, they are friends the one to the other; but whoso among you taketh them for his friends he is surely one of them. . . ."

"Fight against those who profess not the true religion until they pay tribute by right of subjection, and they be reduced low."

On account of these Koranic interdictions, every Jew, whether in Turkey or Persia, is forced to pay a *Djazieh*, or Slave Tax, because his life, honor and property are regarded as forfeits to the Government. He is compelled to wear a piece of red cloth upon his breast, to shave his head, and leave his beard untrimmed, as a mark of inferiority. Again, the Jew is forbidden to leave his house on rainy days, lest he touch a Moslem and pollute him with his wet garments. His abode must be constructed so low that on entering or leaving it he shall bow, and thus remember his thralldom. He is forbidden to ride on horseback, or to carry arms. His blood-price must not exceed the one-thirteenth of the price of blood demanded for the murder of a free Moslem.

The late Samuel S. Cox, a former American minister to Turkey, records in his "Diversions of a Diplomat" that the first time a Turkish child sees a Jew passing by he is taught to spit or throw water on him as a sign that he repels the contact with such an unbeliever. This was written many years ago, but Turkey never changes. It is a favorite anecdote among the Mohammedans that when one day Allah and the Archangel Gabriel were viewing the earth the Almighty declared: "Whereas the rest of the world is changed beyond recognition, Turkey is the same as when it was created."

It must be noted also that while the Turk merely hates the Christians, he both hates and loathes the Jews. He considers the Jew inordinately sordid, and maintains that for the sake of a penny a Jew will bray from Bagdad to Bassorah. Turkish *Ulemahs*, or instructors, teach their pupils that the progenitors of the apes were Jews. "After the law was given," these sapient Moslems say, "some of the Jews rebelled against Allah, who transformed them into chattering apes. There did not exist a single simian on earth before."

Perhaps Mr. Morgenthau has not met notorious Jew-baiters in Constantinople. But Constantinople is a cosmopolitan city, and not the capital of Dark-est Turkey. However, even there the Jewish Rabbis instead of being called Hakim Bashi, the Turkish equivalent of their title, are known as Khakham

Bashi,—an obscene corruption of the genuine nomenclature.

Mr. Morgenthau had not yet left Constantinople when a large society was organized by the Turks for the purpose of Ottomanizing the non-Moslem elements and making the Empire purely Turkish. Does he not remember the first article of faith of this society,—"A Turkish horse is superior to the prophets of other nations"?

The promulgation of such calumnious notions in the Ottoman Empire certainly does not augur good fortune to the Jews, notwithstanding the assertions to the contrary of Ambassador Morgenthau and his Turcophile acolytes, who consider the bolstering up of the doomed Turkish Government indispensable to the realization of Zionist dreams. We assure these gentlemen that the downfall of Turkey will hasten the emancipation not only of the Christians but of the Jews as well.

The only Jews tolerated under the Turkish régime are the descendants of the Rabbis who, in 1887, when Edmond Rothschild on his visit to Palestine endowed a school where science as well as the Bible and the Talmud could be taught, subverted this philanthropic work by representing it to the Sultan as an attempt "to wrest Palestine from his rule in the interest of France." On the Turkish honor list are found also minions like Baron von Oppenheim, who last year was preaching massacre in Syria.

Since Turkey's entrance into the war a great many Jews who would not become Moslems have been slaughtered. The New York Branch of the Alliance Israelite can easily furnish the list of the Jews expelled from Palestine.

Writing to his paper from Constantinople, Mr. John Reed, the special correspondent of the *New York World*, stated last September:

"High Turkish officials told me that the Armenian massacres are part of a deliberate scheme of the Committee of Union and Progress to expel all aliens, cherished since the Balkan War. Greeks are marked next, then the Jews and Italians."

Are these the manifestations of Turkish friendship?

If the Jews are safe in Turkey, why did Ambassador Morgenthau so overexert himself concerning his co-religionists as to elicit, on October 8, 1915, the subjoined caustic comment from the correspondent of the *London Times*:

"The attempts of the American Ambassador to procure some alleviation of the lot of the Armenians have thus far proved unsuccessful. Mr. Morgenthau, in the opinion of good observers, wasted too much diplomatic energy on behalf of the Zionists of Palestine, who were in no danger of massacre, to have any force to spare."

At Thomashefsky's National Theatre where Ambassador Morgenthau's highfaluting praise of the Ottoman Government evoked a storm of applause for the Turkish Consul, Rabbi Stephen Wise proph-

esied that Mr. Morganthau would become a "figure of American history." Possibly; but not until America has developed such a moral torpitude as to esteem countries like Turkey, of which it has been written:

"There is blood upon their hands,  
And on their heads the curse of ruined lands!"

Diplomatic amenities naturally restrain Ambassador Morgenthau from criticizing Turkey; nor do they compell him to praise her. He might rest content to heed Cato's advice,—"*nulli tacuisse nocet*," silence harms nobody!

\* \* \*

THE memorable resolutions enthusiastically and unanimously adopted at the Carnegie Hall Mass-Meeting of the American Rights Committee, on the evening of March 13, are given below in their entirety, because they express the high ideals of pro-Justice Americans:

WHEREAS, We hold that Prussian Imperial Militarism has brought about the subjection of the people of Germany to an ambitious and unscrupulous autocracy and the corruption of the ancient German ideals through a dream of World dominion; and

WHEREAS, We believe that the success of the schemes of this Prussian Autocracy means the crushing of friendly nations and the subjection of their peoples to a brutal and cruel military rule; and

WHEREAS, We believe that, intoxicated with the military successes of 1864, 1866, and 1870, and by the wonderful development of the economic strength of the country, the ambitions of Prussian leaders have expanded until they have culminated in a World-war for imperial domination; and

WHEREAS, This war has been conducted by Prussia and her Allies with practices of unprecedented barbarity, including the killing, under official orders, of thousands of non-combatants, women and children, and including the crowning atrocity of the Armenian massacres; and

WHEREAS, We believe that the Monroe Doctrine and even the territories of our own country have been, and now are, an avowed aim of Prussian aggression, and that, in the event of the success of the Teutonic powers, the next attack would be made against the United States; and

WHEREAS, Without undertaking to approve all the acts of the Entente Allies in the present War, we hold that the Republicanism of France and the Democracy of England are united in contending for those rights of the people and those ideals of humanity which are essential to the preservation of civilization; and

WHEREAS, We believe that neutral nations look to the United States as the leading power that should maintain the principles of International Law and defend the sacred principles of humanity, that the peoples of these Nations are convinced of the righteousness of the Allied cause, but hesitate to declare themselves, and that action by the United States would have a potent influence upon hesitant neutrals and would tend materially to shorten the War, to save further sacrifice of human life, and to assure the more speedy triumph of law and justice; now, therefore, be it

RESOLVED, That the safety and honor of the American people

and their duty to defend and maintain the rights of humanity require us to approve the cause for which the Entente Allies are fighting, and to extend to these Allies by any means in our power, not only sympathy, but direct co-operation at the proper time, to the end that Government of the people, by the people, for the people, shall not perish from the earth; and

RESOLVED FURTHER, That in spite of the unwarranted destruction of American lives, there should be between the American people and the German people no enmity, and that, when the Germans shall abjure, with the dream of empire, the pernicious ideals of their present rulers, the Americans will rejoice to come again into fellowship with them in the work of advancing the true ideals of justice, humanity and civilization.

RESOLVED, That we, the members of the American Rights Committee and their friends, in general meeting assembled, hereby pledge our hearty support to the President of the United States in his firm stand in defense of the rights of American citizens, as announced by him in his letter of the 24th day of February, 1916, to the Chairman of the Senate Committee on Foreign Relations, and we condemn all members of the Congress of the United States who are willing to surrender those rights under the pressure of German threats.

The gentlemen who compose the American Rights Committee,—George Haven Putnam, President; L. L. Forman, Secretary; William Emerson, Treasurer; Everett V. Abbot, Chairman; Lawrence F. Abbott, W. K. Brice, Frederic R. Coudert, Franklin H. Giddings, Lawrence Godkin, Charles P. Howland, Richard M. Hurd, D. W. Johnson, H. de Raasloff, and James B. Townsend, must be hailed and supported as the valiant standard-bearers of ideals and rights threatened by the savage Teuto-Turk combination.

Paraphrasing one of Thoreau's famous dictums, we may declare that there should never be an instant's truce between justice and inequity.

HELP, ARMENIA!



Drawn by Dirit for the *New Armenia*



## Whatever Fate, A Gain

By EDWARD H. CLEMENT,

(*Editor of the Boston Evening Transcript, 1881-1906*)

OUT of the depths, black as the pit, filled with the wailing of women and little children, perishing either in stony deserts of thirst, or in mountain-passes of cold and starvation, or in massacres of whole towns and villages—out of these depths I seem to hear the voice of unconquered Armenia, like that of some “strong swimmer in his agony,” saying, with resignation, but with conviction, whatever may be our future, it will be a gain.

All the illusions that colored the political heavens five and six years ago are vanished; the Young Turks proved to be not less ravening beasts than their sires; in their society,—in their atmosphere of mingled cunning, cruelty and treachery,—constitutional government is impossible. By so much as men’s hearts were opened to one another, and high hopes exalted, in the momentary mingling together of all races in the streets of Constantinople during that memorable Christmastide of 1909 when the Turkish Parliament sat,—by so much were they shut and sealed forever to all such dreams in the “Counter-Revolution,” and by the massacres of Adana, not merely permitted, but instigated and conducted, as is now known, in political self-defence, by “Young Turkey.” Henceforth it became evident to all reasoning Armenians that political co-operation with the dominant race, however patient and tactful, such as has at length brought Home Rule to Ireland, was impossible,—that parliamentarism was a thing as foreign and far off to Young Turkey as to the natives of Timbuctoo.

Since the passing of the old days, before the great war, of some degree of natural, happy, unsuspecting trust in the vital force of Right in the affairs of men, all the world has been brought up standing face to face with the ultimate source and lair of all the mediæval barbarism in power lingering into the Twentieth Century,—the ascendancy of the Superman, the Blond Beast, in the Teutonic central empires of Europe,—with that ascendancy’s philosophy of the divine right of the strongest to possess itself of whatever it may consider useful to its business,—taught by its professors of history and morals without shame. The real power in and behind Turkey, whether of organizing brain or devastating violence and cruelty, is Germany; and again in Russia, the organization of the bureaucracy and aristocracy, and the militaristic ideals of imperial expansion through conquest—all are essentially, and in origin, German, and not only do not represent the real spirit of the great Russian people, but misrepresent it most grossly and cruelly. How perfectly the extermination of the Armenians fits into the Superman ideals is shown by the justifications, ready and waiting, by Reventlow of the latest massacres and deporta-

tions,—that only thus could a “turbulent and bloody” element of the population be got rid of!

How intimate the German knowledge and participation in the actual planning and preparation of the Russian military campaigns has been, appears in the failure of expected supplies of shells at critical moments, and the repeated sending of armies to the front destitute of supplies and even of arms. Only treachery in high places in their own Government can account for certain of the grand miscarriages of the brave and dogged Russian troops with their tried and famous generals. It is a wonder that the Pro-German court influence did not prevent Russia joining with France and Great Britain. Only the rise of the Russian people to a degree of political education and public spirit where it must be consulted can account for this. But the Russian bureaucracy is still entrenched in the public service.

“Permeated by naturalized Russians of German origin,” says a well-informed British Review writer in a recent article, “living by bribery, corruption and political oppression, fearful lest a successful Russia should adopt the administrative systems of her allies, incompetent to a point which is distinctly criminal and savors of German influence, it is one of the most damnable, most dastardly, most revolting features of Russian life to-day. I have yet to see a bureaucrat with an honest face; I have yet to meet one who knows his business and how to transact it. Their own pockets come before patriotism; the lives of their countrymen may be needlessly sacrificed, as they have been sacrificed, by their negligence, but what care they so long as there are bribes to be gathered? The bureaucracy is the bulwark of all that is sordid in Russian life. A hive of German intrigue, it exerts an influence and a power which are appalling.” In the light of this revelation, with this key to an open secret, let us follow some of the operations of the Russian armies in Armenia since they set out from Trans-Caucasia. Many inexplicable happenings become only too obviously the work of traitors at headquarters, with this explanation available.

That able and inspired writer, and ardent leader of her martyred and scattered countrymen, Mrs. Diana Agabeg Apcar, of Yokohama, Japan, has been pointing out for several months now, in her private letters and her published papers, the singular fact, common to all the Russian advances and victories in Armenia, that after each conquest of a town or district, an evacuation and deportation of the Armenian population has been ordered and executed, always at a terrible cost of suffering and death among the refugees. It began in Persian Armenia. After two years of occupation there, in January, 1915, the Russian army was suddenly withdrawn, even before the Turks attacked, and the Ar-

menians were left a prey to the Kurds who poured in on every side. Thus thousands of Christians were killed, or perished in flight over the snows. In April, 1915, the Armenians of Van ejected the Turkish garrison and held a besieging Turkish army off for six weeks until a volunteer Armenian force arrived and scattered the Turks. Three days later the Russian army arrived. It did not pursue the fleeing enemy but halted at Van. "Suddenly, as in Persia," says Mrs. Apcar, "the Russian army ordered the evacuation of Van. 'The wolf! The wolf!' was the cry before any wolf had appeared; and the whole population were ordered to retreat, a march of eighteen or nineteen days for women and children, to the frontiers of Russian Armenia. In many cases, out of families of thirteen or fourteen only two or three survived. The reasons for this retreat have not been discovered as yet." And twice before the fall of Erzerum, after heroic bands of Armenian patriots had reduced Turkish strongholds the Russian army had followed on their heels and compelled the abandonment of the positions. "Nothing has perplexed me more than the retreat of the Russian army," says Mrs. Apcar. "Why the Russian army compelled retreats again and again from positions that the Armenian volunteer bands had taken, is a question that remains to be answered. . . . A light has dawned upon my brain and I have come to the conclusion that if the Russian army had stayed in Russia, the victories of the Armenian volunteer bands would not have been blasted; there would have been no retreats and consequently no massacres, and Armenia would not have been emptied of Armenians."

It is the Jekyll-and-Hyde character of the Russian Government,—the "*imperium in imperio*" of the German and Pro-German bureaucracy, that explains everything. The Russian people are one thing and the ruling clique are another and quite the opposite thing. This gang of foreign conspirators has been fostered, for their own purposes, by the Russian autocrats; the people have been kept dumb, driven cattle, so far as possible, and now the German and Pro-German junta rules Russia. Armenians coming from Russia say that if Germany had not started this war, in about twenty years Russia would have been converted into a German province. Austria is completely in the power of Germany. It comes out that Tripoli had been "sold" to Germany by a Turkish pasha, and that is why Italy attacked and captured Tripoli. The infamous Enver, mysteriously missing of late, has long been in the pay of the Kaiser, with the empty prize of the Sultanate dangled before his eyes. Germany has shamed the Christian name by her atrocities and the whole plan and purpose and provoking of this war, and it is better that she should have become openly Apostate, and the visible prop of Islam unashamed as she has proclaimed herself.

But the signs multiply that the Russian people are about to assert themselves henceforth as never before, to the discomfiture of the German ruling gangsters, high and low. The spirit of the nation is aroused and set in a determination like that with which it

faced the Napoleonic invasion a century ago. Russia knows the horrors of war and the blessings of peace. Its people are growing suddenly prosperous and rich since the abandonment of drink, with content that visits and stays with the poorest classes. Their savings banks show wonderful gains. The Duma speaks out as never before. The nation is fused with a new purpose till it is all one,—and that purpose to make an end of the detested German conspiracy within its rule. The present commander-in-chief of the armies in Europe, General Alexieff, being an Armenian, is not likely to countenance any continuance of the German bureaucracy's game of using Russian military operations in Asia Minor to destroy what are left of Armenia and the Armenians.

Concord, Mass.

## In Armenia

By M. E. BUHLER.

STRANDED when the seas receded  
 Ere the memory of man,  
 Landlocked 'mid its lofty mountains,  
 Lie the waters of Lake Van;  
 Storm tossed, wind blown, waste and lonely,  
 Underneath the sky's wide span.

Noise of battle breaks and thunders  
 O'er the wild tumultuous lake,  
 And the brooding forests echo,  
 And the sombre mountains shake;  
 For again earth's earliest wanderers  
 Stir in slumber and awake.

Mighty foemen reassemble  
 Hosts and armies long since fled,  
 That like motes adown the sunbeam  
 Whirled to shadow and were sped;  
 But the great winds blowing sunward  
 Bring again the deathless dead!

Near the lake and Baghlar Gardens  
 Soars an obelisk alone,  
 Bearing carven gods and altars  
 In its corridors of stone,  
 And the arrow point inscriptions  
 Graved on cylinder and cone.

Way marks, these, of earth's first people,  
 Ever changing, yet the same;  
 Rearing in all lands the tokens  
 Of the Garden whence they came,  
 Which is barred to them forever  
 By a circling sword of flame.

—New York Sun



## Sooren's Revenge

(From the French of Prof. Minas Tcheraz)

THE Armenians of Zeitoun, fearless mountaineers whose forefathers had succored the Crusaders, seized, in 1895, the Turkish citadel. They made prisoners of the entire garrison, and four young revolutionists forced seven hundred soldiers of the Commander of the Faithful to march out under their crossed sabers.

The Armenian rebels waged a heroic struggle in all the region. Six thousand heroes, armed with old flint-lock guns fashioned by them from the iron of Mount Berid, harrassed day and night sixty thousand soldiers who fought under the green flag of the Prophet. The Armenian patriots felt that Christ had chosen them to avenge the death of thousands of Armenians slaughtered by the order of Abdul Hamid, and the Turkish and Circassian warriors fell fast under the bullets of the Boers of Cilicia.

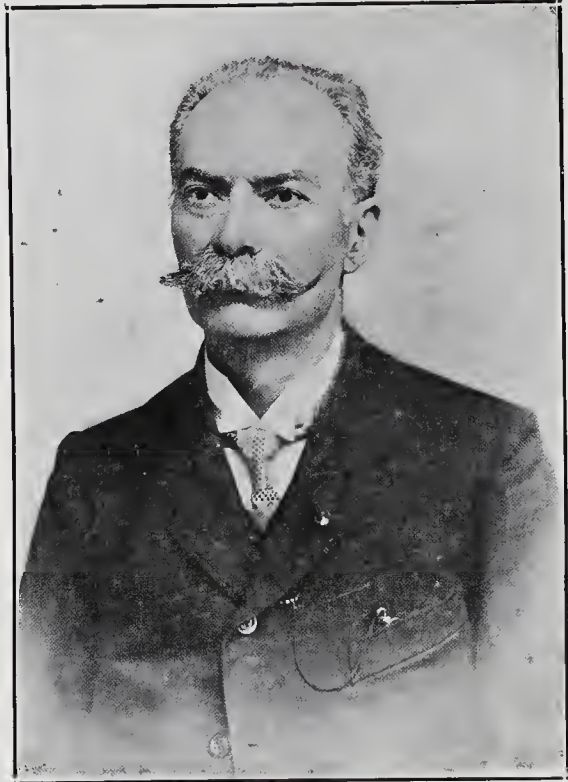
Venerable Sooren, one of the notables of Zeitoun, won fresh laurels in this war of vengeance. This hero of former struggles against the domination of the Osmanlis had remained agile as a wild goat and powerful as a buffalo, notwithstanding the sixty winters that had whitened his brow. Leading his men from cliff to cliff, Sooren surprised the enemy, and routed the Turks with his arm of steel.

The veteran warrior had lost, in combats with the Turcoman tribe of Tedjirli, six of his seven sons, each as courageous as himself. There remained to him now only one son—Levon, barely twenty years of age, who was already renowned throughout the province for his valor and beauty. This youthful patriot was the Benjamin of his father, who vainly sought to prevent him from exposing so precious a life to the dangers of these sanguinary expeditions. And thus the old lion and the young lion together devastated the camp of the *Nizams* and the *Bashi-Bazooks*.

One night, Levon left his father to go reconnoitering with his comrades in arms. In the darkness the band strayed into the lines of the enemy, and was captured. All except Levon and the muleteer Hazor, were beheaded. The Turks bound the two surviving prisoners to a tree, kindled a bonfire, and began to torture Levon. The intense hatred that the Turks cherished toward Sooren—the scourge of the Mohammedans of the country, actuated them to inflict on his son a thousand diabolical tortures. However, Levon stood mute and immobile as a statue. They first gouged one of his eyes, then the other; they mutilated his nose, his ears, his hands and his feet. They flayed him and sawed off his head. Then they freed Hazor, that he might go and inform Sooren of the martyrdom of Levon.

The muleteer found Sooren in the almost inaccessible grotto of *Babig Pasha*, that overlooks the monastery of *Asdwadzadin*. The veteran warrior was sleeping,

fully dressed, between his musket and his *chibouk*. He arose suddenly, and recognizing Hazor's voice asked about his son. Silently and without a groan the bereft father listened to the tale of the muleteer, then he lit his *chibouk* and began to smoke, his eyes fixed upon the bowl. After a long silence Sooren sighed:



Prof. MINAS TCHERAZ  
Armenian litterateur of Paris, France

"I shall die disconsolate, because I can never find a Mohammedan as handsome or as valiant as my son, to subject him to tortures similar to those inflicted upon my son."

No longer did Sooren participate in the combats waged against the Turks. He remained immovable in his grotto, like a skeleton in its tomb. He refused either to eat or to sleep. He smoked, smoked, continuously smoked his long pipe, gazing intently upon the bowl. His dearest friends, the most intrepid Zeitounites, failed to soothe his grief.

"I shall die disconsolate," he always repeated, "because I can never find a Mohammedan as handsome or as valiant as my son, to subject him to tortures similar to those inflicted upon my son."

Three days later, the Zeitounites cut to pieces a band of Circassian marauders, and took prisoner Ali Bey, the son of their chief. Ali Bey was a splendid type of



the beauty and the bravery of his race, and the Armenians could not help exclaiming:

"Here is the man whom we shall offer to the vengeance of Sooren! He resembles Levon as a brother."

Then they bound the young Circassian, bore the captive to the grotto of *Babig Pasha*, and throwing him at the feet of Sooren, said:

"We did not wish to kill this prisoner. We have brought him to you that you may quench your thirst for vengeance by inflicting on him tortures similar to those inflicted by his co-religionists upon your son. Ali Bey is neither less handsome nor less valiant than our unfortunate Levon."

Sooren thanked his comrades, and dismissed them, saying:

"Go and continue the struggle for the independence of our motherland, and leave the prisoner with me, in order that I may gratify at my leisure the fierce passion of vengeance! I shall first gouge one of his eyes, then the other, and I shall mutilate his nose, his

ears, his hands and his feet. I shall flay him and then saw off his head. Thereafter I shall rejoin you, to exterminate the enemy."

The Zeitounites departed, shouting and discharging their muskets into the air, while Ali Bey lay writhing at the feet of this terrible judge, who held a poniard in his hand. The captive piteously implored Sooren to have mercy upon his youth.

"Does your father still live?" asked the venerable mountaineer.

"Yes, my Effendi; he succeeded in escaping. But he would die of grief on learning of my fate."

The veteran warrior wiped away a big tear, and severing with his poniard the ropes that bound the prisoner, said:

"I spare your life. Return to your people, for I have suffered too deeply myself not to have pity upon your old father."

Then he gave his garments to Ali Bey, who, disguised as a Zeitounite, departed in safety.

## The Mark of the Murderer

By DIANA AGABEG APCAR

WHEN Cain had murdered Abel, his hands red with his brother's blood, he answered in his anxiety to conceal his crime, "Am I my brother's keeper?" In the month of April last year, Mr. Morgenthau, the American Ambassador to Constantinople, appealed to the German Ambassador to endeavor to put some restraint on the atrocities that the Turkish Government was perpetrating on the defenseless Armenian population, and he received the answer: "We are very sorry but we cannot interfere in the internal affairs of Turkey."

The German Ambassador had by that time already received his orders from the Berlin Government to bring about the extermination of the Armenian people and had given assurance to the Young Wolves that victory was Germany's, and the German "grand army" would protect them, even if their atrocities surpassed those of their ancestors, Genghis Khan and Tamerlane. The history of Turkish domination over Christians, for the last hundred years, proves that the Turk has launched forth into the gratification of his natural instincts, and organized and put into execution widespread and wholesale massacres of Christians whenever he has had the support, encouragement, protection, or assistance of some powerful European government, that is, whenever he has seen the way to give rein to his inherent appetites.

We are told repeatedly that this war is the most gigantic ever known in the history of the world, but we should also be told of the blunders of which this war has been full. When hostilities began between Russia and Germany, in August, 1914, it was imperative that there should have been an immediate rupture between Russia and the Turk. It was necessary, not

only in the interests of the Armenians, but in the interests of the Allies themselves, that the invading army of the Caucasus should have immediately overrun Turkish Armenia, before the Turk had time, with the aid of Germany, to "mobilize," and before tons of war material had found their way into the Turkish arsenals. The Armenian nation would have been spared the terrible agonies and tribulations of months, and the horrible extermination that has followed; and the war would have been brought to a speedier close, with far less cost of blood and treasure to the Allies. Since Germany had started the war in Europe for the consolidation of a German Empire in Asia Minor and Mesopotamia, it was of paramount importance that operations should have been started against the enemy in those regions without delay. But owing to European jealousies and rivalries, that may be called immemorial, it has never been the policy of the powerful European governments to pay any regard to the terrible position of the Armenians, in the jaws of the Turkish hyena, but always to sacrifice our martyred nation to the chimera of what are called "interests." These imaginary "interests," however, have never been served, for the simple reason that they have clashed with every principle of justice, right, and humanity.

In 1895, when the Armenians were being massacred from Constantinople to Van, the Kaiser said: "The Sultan should be allowed to do with his subjects as he likes." The Kaiser had at that memorable time already entered into a secret agreement with his "friend and brother," Abdul Hamid. It was a pact which should be read thus: "Give me my railway, and have all the massacres you want; kill all the Armenians if

you like, only give me my railway, and my grand army will protect you."

The concession of land from the Bosphorus to the Persian Gulf was made a free gift to the Kaiser; and the Hamidieh cavalry, especially armed and equipped for slaughtering, together with the Turkish army, and the rank and file of the Turkish mob, all stoutly armed and equipped, fell upon a defenseless and unarmed population, and massacred men, women and children with hideous, inconceivable tortures, and plundered of all their worldly possessions those who escaped the massacres.

"Their rejoicing was as to devour the poor secretly," but the mark of the murderer was put on the brow of Cain for his secret murder, and the mark of the murderer now remains on the forehead of Germany.

A nation that has gone through such unparalleled national adversities as ours knows that a nation dies only through internal decay, never by outside influences; that the outside influences are but the blasts of the tempest which destroy the branches of the tree and

the beauty of the foliage and fruit, while the roots, without canker, are safe in the earth, and the tree puts forth branches anew and buds and bears fruit again.

"Precious in the sight of God is the death of his saints." A spiritual nation takes this comfort to heart through manifold earthly tribulations; the strong soul of this nation lives, and through the exaltations of its soul the nation renews its life again in the inheritance God has appointed.

A materialistic nation grovels and wallows in the slough of its own coarse soul.

In the midst of this national anguish, loss, and tribulation, Armenians live to say to the German Emperor and the German nation:

"Masked murderers, your aim is defeated! The Armenian nation is not killed; it lives, to people Armenia with Armenians, and to drive the Huns and Turks from the soil of our fathers!"

Yokohama, Japan.

## The Turk in History

By J. H. WHITEHOUSE

IF, as a nation, we possessed the historic sense, few events in the history of the modern world would appear more amazing than that England is to-day, so far as Turkey is concerned, attempting to undo all that we tried to achieve at such cost in human life and material wealth during the Crimean War. Our then enemy is now our ally, and together we are seeking to drive the Turk from the position in which Britain sought to consolidate him. When the day of Peace arrives, it may be possible for the moral to be drawn, the lesson to be learnt. In the meantime it is worth while reviewing the part played by Turkey in Europe and Asia Minor since the Middle Ages.

The Ottoman Turks began to make their power felt early in the thirteenth century, and under a succession of able chiefs they soon established their dominion over large tracts of Asia Minor. They then turned their arms against the Greek Empire, and by 1400 had cut off Constantinople from the rest of Europe, Servia and Bulgaria having been over-run by them. Their famous troops, the Janissaries, were the finest in Europe, and as no prince in Christendom had a regular body of infantry in constant pay, it seemed likely that the Greek Empire was doomed to speedy destruction.

The end was, however, delayed, by the Tartar invasion of Asia Minor and the defeat of the Turkish Sultan in 1402. But the Ottoman power soon revived, and in 1451 the Turks were strong enough to recommence the siege of Constantinople. After a desperate siege, Constantinople fell. The Greek Empire was at an end, and in its place was a strong, vigorous military power, a race alien in blood and religion, and thus

destined to remain outside the political system of Europe.

It was largely through the endeavors of the Sultan, Mahomet II., that Constantinople was captured. It was not his only military achievement. He completed the annexation of Servia and Bosnia, cruelly putting to death the king of Bosnia, who had surrendered on promise of mercy. He was, however, beaten back from the walls of Belgrade, and his advance westwards was stopped by the gallant people of Epirus under their leader, Skanderberg. This check proved for a time an important barrier to Turkish aspirations in Italy. But on the death of Skanderberg, the resistance of the Epirots was brought to an end, and a conflict with Venice soon ensued. In the war which followed, Venice lost the island of Euboea. Greece and the islands of the Ægean were now under Turkish power, and on the Black Sea, Sinope, Trebizond, and the Crimea were added to the Sultan's dominions. The island of Rhodes was besieged, but here the Turks were driven back, after furious fighting, by the Knights of St. John of Jerusalem. The day which saw this repulse also saw the first landing of the Turks on the mainland of Italy, and only a fortnight elapsed before the castle of Otranto was sacked. Had it not been for the death of Mahomet at this time, it is very probable that Rome might have shared a similar fate.

The long reign of Mahomet's son, Bayezid, was marked by general incapacity on the part of the Turkish government. He was deposed in 1512 by his son, Selim I. The new Sultan was of so cruel a nature that he received the nickname of "Grim," from the



Black Sea to Enos on the Ægean Sea. This treaty was arranged under the auspices of Britain and the other Great Powers. Unfortunately the Balkan States fell out over the division of the spoils, and the late allies became active foes and fought between themselves. Turkey immediately tore up the Treaty of London and re-occupied Thrace, including Adrianople. In August 1913, Sir Edward Grey delivered a solemn warning to Turkey against this course, but Turkey insisted on her attitude, and the Great Powers were not prepared to take active steps to coerce her.

It is idle to speculate on what will happen in the next few months or even weeks. But it is clear that the rule of Turkey in Europe would have ended long years ago had it not been that the problem of the occupancy of Constantinople appeared to the Great Powers to be insoluble.

Few will now regret the disappearance of the Turk. His record is stained with cruelty and oppression. He has learnt little through all the ages, and has never attempted to benefit or to provide with decent conditions of life the people he rules over. He is content to live upon them, and so long as he can extract tribute money to condone every form of injustice and oppression. The people of Thrace and Macedonia were fighting two years ago for the elementary things of life—the right to live free from the constant dread of pillage or even murder. If history teaches any lesson, it is that the Turk should not be allowed to dominate over any alien people. The dominion of Turkey must extend over Turks alone.

But it must not be assumed that the Turks as individuals are without attraction and even charm. They exercise fascination on many travellers in their lands, for they are courteous and possess many graces. A much deeper study is necessary before the true nature of the Turk is understood. His religious faith must be appreciated before his character can be known. It is the faith of fatalism; a faith without any appeal to constructive effort on behalf of others; a faith without any inspiration to him to extend the arts of peace and good will. To the Turk the member of another faith is something outside and beneath him. Something to be either crushed or lived upon, but never something to be helped or protected.

The most striking example of the blight which the Turkish character exercises upon subject peoples was perhaps seen in Bulgaria before she attained her independence. Bulgaria was a collection of insanitary villages and towns, the inhabitants of which were bled by the Turks in every possible way, and always lived under the shadow of horrible happenings. To-day Bulgaria is a nation of thriving peasant proprietors, her towns are healthy, well-built and safe, her people happy and prosperous, and she has perfected a system of education equal in its completeness to that of many of the countries of Western Europe. Cross from Bulgaria to Turkish territory and you find the exact opposite. It is as though all history means nothing to the Turk, or as if the progress of civilization stops before the religion, the philosophy, the fatalism of the Turk.

## The Working Girl

*(From the Armenian of Daniel Varoujan, who was one of the greatest of the modern Armenian poets, and who perished in the recent Armenian massacres.)*

**B**ENEATH my window, as each morning dawns,  
You like a wandering ghost go flitting by,  
And on your beauteous virgin head there fall  
Tears from my rose vine, leafless now and dry.

I hear your footsteps in the silent street,  
And the awakened dog that barks at you;  
Or in my sleep I hear the constant cough  
That racks your lovely bosom through and through.

I think that you are hungry, robbed of sleep,  
Your body shivering in the breezes cold;  
And on your tresses, O my sister! lies  
The frost, like jewels glittering to behold.

Or else, I think, your shoes are torn and rent;  
The water from the street is oozing through;  
Or impudently, as you pass along,  
Some scoundrel Turk is whistling after you.

I think that ill at home your mother lies,  
And that the oil which fed the lamp is dry,  
And to the factory you go, to toil  
For light and life. I think of it, and sigh!

I think of it, and madly then I wish  
I might come down, my pallid sister dear,  
Come down to you, and kiss your thin, frail hand,  
And whisper low, "I love you!" in your ear.

I love your sorrow, which is mine as well—  
My grief of griefs, all other woes above;  
I love your shattered breast, where still your love  
Sings on and on—a skylark wild with love.

Pale girl, I long to press you to my heart  
Like some poor banished dove forlorn and lone—  
Give you my strength, my prizes won from fame,  
And my untarnished name to be your own.

Fain would I be your honor's veil and screen,  
My breast a shield for your defenceless breast.  
If I could guard, with arms as granite strong,  
Your sex and your grave beauty, I were blest!

Fain would I give you all that I have won  
In life's hard struggle, all I have of good,—  
Crown you with roses of my victory,  
Roses that wear the color of my blood.

Only that never more, my sister dear,  
You should be pale and hungry, coughing sore,  
And that your mother's lamp should not go out,  
And to the factory you should go no more!

ALICE STONE BLACKWELL.

pression. A war party, in consequence, sprang up in Constantinople, which believed that Turkey would receive the sympathy and aid of Hungary against Austria. This led in 1682 to a second desperate advance on Vienna. Hungary sent no troops to the help of Austria, and the Christians were completely unprepared. Austria was only saved by the heroism of Count Stahremberg, the defender of Vienna, and the timely arrival of John Sobieski, who had made an alliance with the Emperor. The invaders were beaten off after a tremendous fight; step by step the lost ground was regained; city after city was captured by the Christians. Buda was retaken in 1686, Belgrade in 1688. A brother of the famous Ahmed stopped the tide of victory for a time and once more occupied Belgrade, but he was soon defeated and slain.

Mustafa II., too, recalled the heroic deeds of his ancestors, but was beaten at the disastrous battle of Zenta. Peace was made at Carlowitz in 1699. By this treaty Austria kept Transylvania and most of Hungary. Seventeen years later, Prince Eugene, the famous ally of Marlborough, once more captured Belgrade for the Christians, and by the peace of Passarowitz the remainder of Hungary was ceded to Austria.

From this time Turkey ceased to be a dangerous military power, but by her very weakness she was always a danger to Europe, since many powers cast covetous eyes at the fair city of Constantinople, held by so decrepit a state. From this time, too, Russia became the chief danger to Turkey. There was constant friction between the two countries, though in 1700 a truce was concluded for thirty years. Nevertheless war broke out in 1710, in which Peter the Great was surrounded at Pruth, and only extricated himself by the offer of heavy bribes. This disgrace was never forgotten, and war again broke out in 1736, and again in 1768. Both were indecisive, but Russia gained some advantages. In 1783 Russia annexed the Crimea. This led to new hostilities in 1787. In this war the Turks exhibited dreadful cruelty, which was revenged with equal cruelty by the Russians. By the treaty of Jassy, which closed the war, Russia became the protector of the Christians under Turkish dominion.

Throughout the nineteenth century Turkey was a constant source of danger to Europe. She was only preserved at Constantinople through the efforts of the Great Powers. She grew weaker as the century progressed. Greece was lost by the war of independence (1822-1828). Mehemet Ali, with the aid of France, established a strong power in Egypt which captured Syria and threatened to overthrow the Sultan; this being prevented principally by the intervention of England, Russia and Austria. By the treaty of London, Syria was restored to the Sultan, and in 1841 it was agreed that the Hellespont should be closed to all ships of war.

This peaceful settlement did not last long. The Tsar, Nicholas I., revived the old dream of a Russian Constantinople, and in 1853 declared war on Turkey. Turkey was saved by the intervention of England and France in the Crimean War. The allies won several

hard-fought battles, and compelled Russia to evacuate Sebastopol.

Twenty years later, in 1878, the question was reopened by the claim of Russia to protect the Greek Church. This time the affairs of Eastern Europe were settled by the Treaty of San Stefano and the Congress of Berlin. Russia obtained large grants of Armenia, while Montenegro, Servia, Bulgaria, and Roumania, were definitely established as independent states. Bosnia and Herzegovina passed under Austrian rule. In the same year England acquired Cyprus, and soon after established herself firmly in Egypt.



HERE GOES!

From the *Philadelphia Record*, November, 1914

The further story of the Turk is a matter of yesterday. In 1912 the Balkan States—Bulgaria, Servia, Greece and Montenegro—forgot their internal feuds, and allied themselves against Turkey, with the object of freeing their kindred in Thrace and Macedonia, and of ending the dominion of the Turk over any part of Europe. The success of the allied states was immediate and sensational. The Turks were everywhere defeated, and the allies reached almost to the gates of Constantinople. The Great Powers began to fear that the occupation of Constantinople might actually occur and so raise problems for themselves which might have disastrous results. They, therefore, urged upon the victorious states a restrained policy. Peace was made at the end of 1912 by the Treaty of London. Under this treaty Turkey lost all her European possessions with the exception of Constantinople and the country south of a line drawn from Midia on the



Diarbekir, and that all the cities of Bitlis, Mardin, Mossoul, Sevekek, Malatia, Besne, etc., have been depopulated of Armenians, the men and boys and many of the women killed, and the balance scattered throughout the country. If this is true, of which there is little doubt, even the latter must naturally die of fatigue, hunger and disease. The Governor of Der-el-Zor, on the Euphrates river, and who is now in ———, says there are 15,000 Armenian refugees in that city. Children are frequently sold to prevent starvation, as the government furnishes practically no subsistence.

There will not be left in the places evacuated a single tanner, moulder, blacksmith, tailor, carpenter, clay worker, weaver, shoemaker, jeweler, pharmacist, doctor, lawyer or any of the professional or tradesmen, with very few exceptions, and the country will be left in a practically helpless state.

The important American religious and educational institutions in this region are losing their professors, teachers, helpers, and students, and even the orphanages are to be emptied of the hundreds of children therein, which ruins the fruits of 50 years of untiring effort in this field. The government officials in a mocking way ask what the Americans are going to do with these establishments now that the Armenians are being done away with.

The situation is becoming more critical daily, as there is no telling where this thing will end. The Germans are being blamed on every hand, for if they have not directly ordered this wholesale slaughter (for it is nothing less than the extermination of the Armenian race), they at least condone it.

\* \* \*

In Der-el-Zor, a great city in the wilderness, six days' journey from Aleppo, we found, on July 12, a large Khan overflowing. Every available space, even roofs and porches, were occupied by the Armenians. Mostly women and children, as well as a number of men, had spread something over their heads, in order to keep themselves in the shade.

As soon as I heard that they were Armenians, I went to them to talk with them. They were the people of Furnus, from the region of Zeitoun and Marash, who had been huddled together in this narrow place, and had an extremely sorrowful look on their faces. After an inquiry, I found out that one of Miss Rhoner's pupils, Martha Karabashian, from the orphanage of Marash, was among the crowd. She related to me the following: "The Turkish Zaptiehs came to Furnus one day and took a great number of men by force and carried them away to become soldiers. Where they were to be used was not made known, neither to them nor to their families. Then they told those that were left behind that they had to desert their houses within four hours. They allowed them to carry as much of their possessions as they could carry with themselves, also their horses. At the expiration of the appointed time the poor people were taken out of their village, under the guidance of the soldiers, not knowing whither they were going, or whether they would see it again. At first, so long

as they were in their own mountains, and had something to eat, everything went all right. The officials had promised to give them money and bread, and at first they gave daily 30 paras (3 cents) per head. But very soon the promised ration was withheld, and they gave us only 30 drams of bulghur (ground wheat) every day per head." In this way the people of Furnus arrived at Der-el-Zor, after four weeks of exhaustive journey, through Marash and Aleppo. They had been in the inn three weeks, and knew not what would come to them next. They had no money, and the food given by the Turks had become very sparing. For many days they had not had any bread. In cities the soldiers had shut them up at nights, and had not allowed them to talk with the residents. So, Martha had not been permitted to go to the orphanage in Marash. She told me very sadly: "We had two houses and we had to leave everything; now mouhadjirs occupy our houses." There had been no massacre in Furnus, and they had been favored with bread and water during their march through the scorching wilderness.

The Armenians themselves did not know the reason of their expulsion.

The next day, about the time of noon-rest, we met a large group of Armenians. The poor people had built protections of goats' hair, according to the primitive Kurdish ways, and were resting under them. But the greater part of them were without a shelter, sitting on the burning sand, under the scorching sun. On account of many sick, the Turks allowed them a day of rest. One could never imagine such a comfortless group of people in the wilderness, under such unbearable circumstances. From the clothes they gave the appearance of belonging to the wealthy class.

#### WELCOME, BIRDIE



From the *Evening World*, September, 1914



## The Armenian Deportation and Massacres

### III.

THE worst and most unimaginable horrors were reserved for us at the banks of the Euphrates and in the Erzingian plain. The mutilated bodies of women, girls and little children made everybody shudder. The bandsmen were doing all sorts of awful deeds to the women and girls that were with us, whose cries went up to heaven. At the Euphrates the bandsmen and gendarmes threw into the river all the remaining children under fifteen years old. Those that could swim were shot down as they struggled in the water.

After seven days we reached ——. Not an Armenian was left alive there. The Turkish women took my daughter and me to the bath, and there showed us many other women and girls that had accepted Islam. Between there and ——— the fields and hillsides were dotted with swollen and blackened corpses that filled and fouled the air with their stench. On this road we met six women wearing the feradje and with children in their arms. But when the gendarmes lifted their veils they found that they were men in disguise, so they shot them.

\* \* \*

The forced exodus from ——— of the last part of the population took place on June 1, 1915. All the villages, as well as three-quarters of the town, had already been evacuated. An escort of fifteen gendarmes followed the third convoy, which included 4,000 to 5,000 persons. The prefect of the city had wished them a pleasant journey. But at a few hours' distance from the town, the caravan was surrounded by bands of the ———, and by a mob of Turkish peasants armed with guns, axes and clubs. They first began plundering the deported, searching carefully even the very young children. The gendarmes sold to the Turkish peasants what they could not carry away with them. After having taken even the food of those unhappy people, the massacre of the males began, including two priests, one of whom was ninety. In six or seven days all men above 15 had been murdered. It was the beginning of the end. People on horseback raised the veils of the women, and carried off the pretty ones.

On the way we constantly met murdered men and youths, all covered with blood. There were also women and girls killed near their husbands or sons. On the heights of the mountains and in the depths of the valleys numbers of old men and babies were lying on the ground. During the night the caravan was not allowed to stop in the villages; they all had to sleep on the ground, exposed to the unwarrantable barbarism of the Turkish bands and peasants. The poor people found themselves in the necessity of eating grass.

\* \* \*

The Armenian population has been converted to Islamism; it was a means of escaping from the forced

migration. Orthodox Turks are given the wives of absent husbands or their daughters. We have been told that, according to an order from the Padishah, everybody must embrace Islamism.

At Cæsarea, Sivas, Trebizond, Ordoo and many other towns and cities, thousands have been persuaded by threats and by abominable tortures to embrace the Mohammedan faith. In many cases the wives and daughters of Christians have been immediately compelled to marry Turks.

All over the country leading Armenians have been shot or hanged. Leading merchants have been beggared and exiled.

Thirty thousand Mohammedan criminals have been released from jail and formed into bands under strict military discipline. One of the duties of these bands is to pillage villages and to rob and assassinate exiles.

The Greek and Armenian Patriarchs have been refused audiences with the ministers of the Turkish Government. Foreign ambassadors, among them the United States Ambassador, have been rebuffed and told that what the Imperial Government wishes to do with its subjects is none of their business.

Turkish ministers and other officials have repeatedly avowed the intention to smash the Christian nationalities and thus forever put an end to the Armenian question.

\* \* \*

The idea of direct attack and massacre that was carried out in former times has been altered somewhat, in that the men and boys have been deported from their homes in great numbers and disappeared en route, and later on the women and children have been made to follow. For some time stories have been prevalent from travelers arriving from the interior of the killing of the males, of great numbers of bodies along the roadsides, and floating in the Euphrates river; of the delivery to the Kurds, by the gendarmes accompanying the convoys of women and children, of all the younger members of the parties; of unthinkable outrages committed by gendarmes and Kurds, and even the killing of many of the victims. At first these stories were not given much credence, but as many of the refugees are now arriving in ———, no doubt longer remains of the truth of the matter. August 2nd about 800 middle-aged and old women, and children under the age of 10 years, arrived afoot from Diarbekir, after 45 days en route, and in the most pitiable condition imaginable. They report the taking of all the young women and girls by the Kurds, the pillaging even of the last bit of money and other belongings, of starvation, of privation, and hardship of every description. Their deplorable condition bears out their statements in every detail.

I am informed that 4,500 persons were sent from Sughert to Ras-el-Ain, over 2,000 from Mezireh to

APR 1916  
Mr. SCOPE

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THE ARMENIAN BOOTH AT THE ALLIED BAZAAR

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We are like a harvest reaped by bad husbandmen  
Amidst encircling gloom and cloud."

JOHN KATHOLIKOS  
*Armenian Historian of the Tenth Century.*

"To serve Armenia is to serve civilization."

WILLIAM EWART GLADSTONE

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July 1, 1916

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## Under Russia, What?

By EDWARD H. CLEMENT

(*Editor of the Boston Evening Transcript, 1881-1906*)

LET us turn for the moment from the massacres and miseries of the Armenians, from the blackness of the scene in a land seared with the flames of internecine war and strewn with corpses of women and children, the aged and the infirm suddenly driven from their homes, now through winter's terrors in mountain passes, and now into burning deserts under a sun which kills them off, in their starving and unprovided condition, like flies,— let us turn our eyes from these horrors under a sky "black as the night from pole to pole", — to the glowing and ever increasing streak of light far away upon the horizon to the east and northeast. A well informed source brings us the news of a great Armenian convention lately held in Petrograd. Its proceedings, its object and its result, are as yet under the seal of confidence. But it is certain that this widening streak of dawn in the northeast is the harbinger of hope and succor for Armenia! Let it be kept in mind, meanwhile, from what a bloody, unreasoning, sudden and hopeless barbarism Armenia is escaping, and Russian autocracy in exchange for it seems like escape into a land of freedom.

Let it be borne in mind, too, that Russia since the war is nothing like the Russia under the German bureaucracy of three generations in Russia. Another historical conference has been held in Petrograd this spring: it was the expiring and desperate throes of this German "imperium in imperio" in Russia. This convention called itself, with unconscious humor, the "Union of the Russian People". The leaders of the "Black Hundred", the organizers of the pogroms against the Jews,— not any elected representatives, or deputies of the provincial governments or delegates from the cities of the Empire, composed this conven-

tion, but two hundred and forty of the Russian equivalents to our "hyphenated Americans". They are the descendants and beneficiaries of the Russo-German Bureaucracy. They call the Duma "the hydra of the Revolution" brought back to life. In their convention speeches they declared Moscow treacherous and Petrograd rotten, and said it was for the Revolution only that the committee of war munitions industries was working. They said the students at the universities were disgusting and the working classes traitors. They said all the writers, artists and scientists were sold out to the Jews. They were not at all interested in the invasion of Russia by German armies; what they were particularly anxious about was that there should be no concessions to the Jews, no amnesty for political offenders, no softening of religious persecution. Never mind the "Western Frontier" from which the Germans had cut huge slices; it was the internal frontier that must be guarded; there must be a vigorous offensive there, and no quarter to Liberals! "The destruction of Germany", wrote the reactionary Chteheglovitoff, "would carry with it the destruction of conservative policies; the triumph of England and France would be that of democracy and political radicalism, which would sweep over Europe,— Germany once beaten,— in a great wave, and engulf our fatherland also." The chairmanship of this "Black Congress" was held by an ex-minister who had previously asked, "Why after all were we at war with Germany, and what was the use of such a war anyway?"

History is making so rapidly these days that a good deal of water has run though the Bosphorus even since 'his "Black Congress" was held, only last April. The assembling of the recent Liberal conference at



Petrograd, in which Armenians have had a leading part, is one of the signs of the new Russia. The German Bureaucracy has been disestablished; the Russians,— that is, the real Russian people,— are saying that this is, after all, *their* war; that "poor little France" was dragged into it only through them, and the Russian people mean to see it through, and save France as well as Russia from the German maw. When the Grand Duke Nicholas was superseded in the command of the Russian armies in Europe last August, and sent to the Caucasus, most commentators described this as a polite way of sidetracking and degrading him. How little outsiders ever know of Russia! It is now plain that it was really the Grand Duke's reward of honor and elevation to opportunity for still greater triumphs,— nothing less than the consummation of the century-old longing and determination of Russia to possess Constantinople! The Russian campaign in Armenia, with its capture of Erzerum and Trebizond and the victorious host's sweeping on through Mesopotamia, redresses the balance of the blundering and abortive British campaigns in the Dardanelles and on the Euphrates. From the wreck of British strategy, England sees her Russian ally, without its having entered into her plan at all, snatching a very substantial balance of advantage for the Allies' cause!

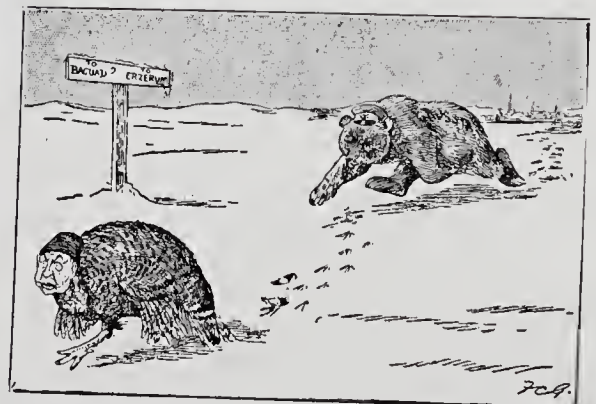
What an incredible change (especially on the scale of Armenia's fifteen hundred years of history) have the past three years produced in the situation in what was the Turkish Empire! During the London conferences in 1913, after the abortive effort of the Balkan States to drive Turkey out of Europe, the stupid British Tories' traditional idea still prevailed, that Russia was England's enemy and rival in the East, and that, whatever happened, Russia must still be blocked in her advance towards Constantinople. Sir Edward Grey embodied the sacred British foreign diplomacy of "continuity of policy". At these "conversations" Sir Edward presided, and directed the discussion in a manner that was held to exemplify admirably "the best traditions of British diplomacy",— so all the leading editorials of British papers said. Turkey's bloody pillows were thrust and packed under the "Sick Man" again; and British naval superiority was relied on to "do the rest", if worst came to worst.

The mad ambitions of the Hohenzollern dynasty, playing with the Balkan States as pawns, and race-distracted, militaristic, Austro-Hungary, together, precipitated the war, for which everything was all ready behind the curtain. The Kaiser-cum-Krupp combination, first having incredibly hacked its way through Belgium, summarily smashed the fortresses of northern France, soon possessed itself of its richest manufacturing and producing mines, and from Antwerp and Amsterdam actually threatened the English Channel and Calais and Dunkirk, and the British Isle itself! Since then the Russian approach to Constantinople has become a matter of less concern to Great Britain than the preservation of Britain itself!

Within the month past, Prof. Paul Miliukoff, leader of the Constitutional Democratic Party in the Duma, and one of the best representative minds of the new Russia, has told Englishmen frankly in London, where he has been visiting with a delegation of his countrymen, that Russia fully expects to capture Constantinople and to occupy it after the war. He was asked if he thought the Allies would be satisfied to leave Russia in Constantinople after the war. "Oh, yes," Prof. Miliukoff replied, "there is perfect accord and understanding between us." Great Britain is fain to be content, it seems, with the territory of Mesopotamia, connecting Egypt with Asia, and forming a bulwark against future German attempts to link Berlin with Bagdad. Prof. Miliukoff says Russia's railway system has undergone an immense development during the War, and business, with a great harvest to negotiate, has settled down to a war basis, unaffected by temporary gains and losses. Russia prosperous and at peace, with the German Bureaucracy eliminated, would undoubtedly make a genial and indulgent foster-mother under whose constantly Liberalizing rule the careers always "open to talents" would naturally fall to the most intelligent elements of the population in Asia Minor, namely, the Armenians.

This week I had the opportunity of hearing, all but at first hand, from an eminent journalist lately returned from the Front at Verdun, that it is the Russians in France who are depended upon now, to finish the war, rather than the British allies of the devoted French, who have so far borne the brunt of the German crushing-machine. 250,000 Russians have been landed in France at Mediterranean ports, and are now being uniformed and shod, armed, disciplined, and trained, for the great drive on all fronts, which the Allies have concerted for about a year from now. Unless something collapses, or explodes, somewhere, sooner, that is the program for the next twelvemonth. It will be seen that Russia holds the key to the situation.

Concord, Mass.



THE TURKEY: Life's just one d... thing after another since I joined those Germans.  
— Westminster Gazette

## The Turks as Seen by a Teuton

(From "Armenia and Europe" by Dr. J. Lepsius of Berlin)

### II.

THE Turkish people, equipped and armed by the authorities, were delighted to take their share in the work of murder side by side with the military, the Redifs (Reserves), the Zaptiehs (Gendarmes), and the lately formed Kurdish Irregulars, called the Hamidieh-Regiment after the reigning Sultan. Every one was in the best humor. The Turkish women encouraged their warriors by shouting the guttural Turkish war-cry, and drowned the shrieks of the victims with festive songs. A savage and murderous spirit took possession of the people. And what else could be expected? Here an officer urged them on with the cry, "Down with the Armenians, it is the Sultan's will!" Here a Vali exhorted them to "Look sharp! kill! plunder! and pray for the Sultan!" What inducement had they to cease from murder — or from prayer! The reward of piety lay before their eyes, for all that they could seize and carry away was to be their own — wares piled up in the shops of Armenian merchants and valuables collected in their houses. The Government took care that the faithful and obedient subjects should not be called to account for their deeds of infamy; the work of destruction was made as easy as possible, and to murder an Armenian was no greater crime than to kill a sheep in the shambles. The valor of the populace and soldiery was not checked by any thought of risk to their own lives. They could give full rein to their delight in the massacres and the orgies which followed them. The monotonous work of dragging hundreds of defenceless Armenians out of their houses and hiding-places merely to behead, stab, throttle, hang, or beat them, soon palled. The merry mob wanted variety. Simple murder became dull, and the business must now be made more amusing. How would it do to light a fire and roast the wounded at it? to gibbet a few head-downwards? drive nails into others? or tie fifty of them together and fire into the coil? What has an Armenian so many limbs for, if not to hack off and cram into his mouth? Putting out eyes and cutting off ears and noses was a special accomplishment. Christian priests who refused to become Mohammedans were considered particularly worthy of this fate. Any one who denies it can see in the appendix the list of the poor creatures who perished in this way. But, after all, these were simple methods, and claimed no credit for ingenuity. Petroleum and kerosene were at hand. It is true that the authorities only intended them to be used for the purpose of burning down houses and destroying grain. But why not put them to other and more useful purposes? There was a certain photographer, by name Mardiros,

who had a fine beard, petroleum was poured over it and set on fire. Several Christians were gathered together, kerosene poured over them, and, as they burnt, others were thrown into the fumes and suffocated. A woman with luxuriant hair had gunpowder sprinkled on it, and her head was blown off. In a monastery at Kaghtzorhayatz, an Effendi, by name Abdullah, had a young man and a girl placed close together and with one stroke cut off both their heads. But both sword and fire can be dispensed with. The Kurdish sheikh, Djevher of Gabars, proved this by binding two brothers with ropes and pegging them to the ground with stakes. The backward were urged on by rivalry, and it became an object of ambition to count heads struck off by a single hand. The baker in Kesserik who had already murdered ninety-seven Armenians, which he proved by exhibiting their ears and noses, declared that he would not rest till he had brought up the number to 100. But he found his master in Hadji Bego of Tadem, who had butchered more than 100 Christians, and who, as a sign of his prowess, cut a woman into four pieces and put them up on posts to public view. The butcher of Aintab, who stuck the heads of six Armenians on his spit, was outdone by the Turk at Subaschigulp, who slaughtered Armenians like sheep and hung their bodies on meat-hooks. The people of Trebizond brought out the humor of the thing; they shot Adam, the Armenian butcher, and his son, cut them in pieces, stuck the limbs separately on sticks and offered them for sale to passers-by: "Who will buy an arm, a leg, feet, or hands? cheap! who will buy?" But innocence must be spared. "The Sultan had commanded that Christians under seventeen should not be killed." But who heeds such caution? And why spare the useless families of children left behind by their flying parents; they could only wander about in terror and confusion through the mountainous country surrounding Moosh, or else, naked and cold, come to beg in the streets of the town. The Mohammedans of a large village in Marash, saved at least one small child from this fate by throwing it into the fire.

In Baiburt the destroyers were merciful enough in fourteen houses to burn the babies with their mothers. Ohannes Avakian, a rich citizen of Trebizond, offered the raging mob all his possessions if they would spare his family and himself. His three-year-old child was in his arms. Both were murdered before the eyes of the mother and the other children, and then the crowd seized the spoil. A valiant Turk thinks nothing of strangling children on the knees of



their mothers. To play at ball with a baby, and toss it from one bayonet to another before its mother's eyes seemed pleasant sport for the soldiers of Bitlis. The people of Erzerum amused themselves by killing two boys on the mutilated corpse of their father, into whose wounds vinegar had been poured. Although it is a fact that dozens of women and children perished in all the massacres, that in Ksanta and Lessonk a hundred women were mutilated, that amongst the victims at Bitlis were the little boys (aged from five to twelve) of the Church School of Surp Serkias, we must do the Turks the justice to acknowledge that these cruelties were not *invariably* approved by the head officials. And if among the reports of large numbers of towns and villages we read that in some cases even children in the womb were not spared, but that the most horrible cruelties were perpetrated upon them and their mothers, we must ascribe this *not always to express orders*, but to individual wickedness and barbarity. The populace went beyond their actual instructions when we find that amongst the 450 corpses buried in the cemetery at Sivas all the women had been mutilated. As a rule, however, the authorities did nothing to check the bloodthirstiness of the masses, and, whenever the work of murder was too great for the people alone, the soldiers were speedily summoned to help.

Many of the flying Armenians were simple enough to believe that their churches would be a place of safety, that in the sanctuary they would be spared. But as hundreds of churches and convents had to be reduced to ashes since the aim was to do away with every trace of the hated Christian faith, what mattered the trifling fact that men, women, and children were inside them? In Ressuan the doors of the church were broken open and all the refugees murdered. Three hundred Armenians escaped to the monastery of Maghapayetzotz only to be butchered with the brotherhood. In Indises (district of Luk-Shehri) and in Habusu (district of Harpout) the churches were burnt over the heads of the Christians; but here we cannot blame the people, for the soldiers set the example. In Shabin Kara Hissar more regard was paid to the church, the 2000 people who had taken refuge there were at least killed outside the doors! A boundless field for the murderous fancy of the populace was opened by the question of disposing of the dead bodies of thousands of murdered Armenians. Needless to say, there was no feeling of reverence for the majesty of death.

It is worthy of record that the dead bodies of Christians were dragged naked out of the towns and villages, horribly mutilated, and then cast out in heaps on the streets, or on dung-hills, or thrown into streams and drains, till asses and Jews were requisitioned to carry the corpses away like the carrion of dead animals. Among the mass of mutilated human flesh no one was able to recognize his own dead. When the dead bodies were not left as food for dogs, or when they were not burned with petroleum, a hole was dug into which they were thrown in a mass. But

to men of importance special funeral honors were paid. The priest Mattheos of Busseyid, had his head cut off and placed between his legs, and the young Turks of the town amused themselves by flogging the body. The priest, Der-Harutium of Diarbekir, and his colleague from the church at Alipunar, together with ten other priests from the district of Tadem, had the skin flayed from their bodies. A special monument was erected to the Abbot Sahag, prior of the monastery of Surp Katch in the district of Kizan, and to his young assistant; their skins were stuffed with straw and hung on trees. The Turks of Arabkir with an imagination worthy of Nero set up the heads of Armenians in rows on long poles, and the commander of the gendarmes at Baiburt, who, on the 26th of October, received from the women of the village of Ksanta 500 Pounds Sterling in money and jewels as a ransom for the lives of their husbands, and who, a few days later, changed his mind, and, collecting together in a field the women and children of the village, had them all pitilessly slaughtered, is worthy of being chief of Tamerlane's bodyguard.

At the beginning of the disturbance the inhabitants of twelve villages north and west of Marash fled for refuge to the town of Turnus with the intention of escaping from thence to the mountains near Zeitoun. About 4000 of them were suddenly one morning surrounded by soldiers. A terrible butchery began, and all were slain except 380 women and children; these were collected together and driven by the soldiers for two days like a flock of sheep to Marash. The Government of the Sultan must show how merciful it could be to the innocent, even though these unfortunate women were obliged in the month of December to wade through the mountain snow and to leave many of their starving children by the wayside, as no halt was permitted. One mother tells us that when she could not carry her two children any longer, she put them on a horse that belonged to the soldiers, and at the next river the little ones were thrown into the water. Would it not have been more merciful to have slain all the 4000 together?

Has not enough blood been shed? When will the cry of this tortured people reach the ear of Christendom? What answer will those Christian Powers make who, eighteen years ago, stretched a protecting hand over Armenia and presented her with paper reforms, signed and sealed in the name of the Almighty? But enough of this, for there is yet another page of horror to be disclosed. "Kill the men! Their wives, their daughters, and their property are ours." That was the watchword with which the soldiers of Casarea urged on the armed mob to murder, plunder, and outrage. And this watchword was heard and obeyed in all the hundreds of towns and villages where the work of murder was carried out. Even before the commencement of the massacres the shameless Turkish soldiers had dared to ask the Christian mothers to keep their daughters for them, saying that soon all the Christian girls in the country would belong to them.

We must already reckon the number of slain at 85,000 in the massacres of 1895-1896, but who can count all the deeds of shame and infamy, who can number the tens of thousands who were driven into the mountains, sold into harems, exposed in the slave-markets, or who, after having been outraged, were secretly murdered?

It seems necessary to give some idea of the shame and dishonor to which even at the present time women are exposed. The scoundrel Hadji Bego, who boasted of having killed a hundred Armenians with his own hand, hunted a Christian girl naked through the streets of the town. The Turkish people of Cæsarea, who burnt thirty Armenians' houses with their inhabitants, also helped to storm the women's baths at the bathing hour. And with what reception did those thirty women of Koschmad meet, who wandered over the mountains without any clothes, till they reached Shinaz and fell into hands of the soldiers there? But that was nothing unusual. There was no massacre in which the murder of the men was not followed by outrages on the women and girls; no plunder in which they were not offered for sale, carried off as spoil, exchanged for horses and donkeys, or exposed in the slave-market. The Agas or officers distributed the girls among the Zaptiehs and soldiers.

Not safe in their own houses under the eye of their husbands, who had often, bound to door-posts, to witness their fate, outraged and robbed of all protection, hunted from house to house till they fell a prey to dishonor — that, Christian women, is the fate of your sisters in Armenia.

Which of the two do you pity most — the widowed or orphaned girl cowering among rags in some corner of her ruined home, trembling at every footstep of a man, be he Turk or Kurd, who may force his way in and outrage her before her children, or her brothers and sisters; or that other girl who, distinguished perhaps for beauty, has pleased the eye of some Turkish Aga, and, in spite of her cries and tears, has been dragged into his harem, and forced to give up at once her honor and her faith? Can we understand now what drove hundreds of Armenian women to suicide? Or why those fifty women of Lessonk and Ksanta threw themselves into the wells, or leapt from the edge of precipices? We can realize the horror that filled the soul of that high-born Armenian lady who was carried off with a troop of women and children and a few men from Uzoun Oba (twenty-five miles east of Harpout). When they reached the banks of the Euphrates, she called to her companions, and, rushing to the river, threw herself in. That dishonor is worse than death is proved by the fact, that fifty-five women and children followed her example, and perished in the waters.

Who would not feel compassion for the unfortunate old man who thus expresses his nameless grief in a letter to his son:— "Oh, I dare not tell you...

they came and threatened to kill me if I refused to give up your sister. After they had taken everything else — blankets, beds, clothes, provisions, and even fuel — they returned to demand our daughter. I was prepared to withstand them to the end, but when she saw that they were about to kill me, she threw herself at their feet, and cried out; 'Spare my father! Here I am!' "

Admirers of Turkish army organization and of Mohammedan civilization ought to know that even the brutality of the Kurdish hordes and the cynicism of the townspeople were thrown completely into the shade by the infamous conduct of the soldiers and officers.

Although it fills me with disgust to dip my pen into this sink of corruption, I feel it is necessary that the world should know what deeds are done in this home of promised reforms by the guardians of law and order.

The truth of the following short account is established by two independent testimonies which lie before me:— "In the village of Husseyinik (vilayet of Harpout), six hundred soldiers (and where there are soldiers, there are also officers) collected together in the military depot about the same number of women and young girls; they first outraged them, and then murdered the unhappy victims of their horrible lust."

Does not this blood cry to Heaven? And even though the kings of the earth be deaf to its cry, will not God hear?



— FROM N. Y. EVENING TELEGRAM



# DANGOUDY

(From the French of Prof. Minas Tcheraz)

ON the 5th of July, 1904, an incendiary fire, due to the malice of the Turks, reduced to ashes my childhood home at Haskeuy, on the Golden Horn. The baseness of this act of reprisal against an Armenian who had taken refuge in Europe in order to combat the despotism of Abd-ul-Hamid, filled me with profound disgust.

I mused with sadness that what I had lost was not merely an estate, but the cradle of my infancy, the nest where my imagination had found its first wings, the paradise of the golden dreams that seintillated in my young Oriental brain.

The garden, above all, was dear to my heart,— the little garden that had seemed to me so vast, where, among the mulberry-trees with their silken leaves, the pomegranate-trees with their acid fruit, the vines with amber grapes, and the plum-trees bending beneath the weight of their emerald burden, I was accustomed to rest after hours of study. And of what I felt most proud was a small tree or bush which, skilfully grafted by my elder brother, a pupil at the school of sylviculture in Constantinople, bore four different kinds of fruit, to the great astonishment of the people of the neighborhood.

There in the garden, during the summer, my family was honored by many visitors,— beneath the natural canopy of an incomparable sky, not far from the Golden Horn, sparkling like a girdle of diamonds under the rays of a glorious Eastern sun.

The smoothed stump of a tree served as the table, upon which was placed the tray loaded with cups of coffee, jars of preserves, glasses of syrup or of mastic, and a carafe of water from Kar'aghadj.

Of all our visitors, he who inspired me with the most lively curiosity was one of my uncles. His name was Khatchig Agha, but he was ordinarily known under the sobriquet of *Minareh-Khregghi* — relic of a minaret — which, in the picturesque language of the people, had been applied to him because of his gigantic stature. He was a very courageous man, and I had such an irresistible infatuation for heroic deeds! My spirit, intoxicated by the deeds of heroes of antiquity, sought their emulators among my contemporaries.

No sooner would Khatchig Agha arrive to visit us than I abandoned my books and descended to the garden. I placed upon the stump of the old mulberry-tree a flask of mastic from Chios, a carafe of fresh water, and a plate of black olives,— everything he relished. I placed a chair for him, and leaning myself against the plum-tree, begged him to tell me, perhaps for the hundredth time, of his exploits against the Turkish depredators of Haskeuy.

"My exploits," he exclaimed one day, "you know

them already, my child! They are very small things. Had you only heard of the exploits of Dangoudy! He was a real hero!"

I remembered having seen one day, in the streets of Haskeuy, an Armenian accompanied by a child. Some one pointed out them to me, saying, with a mysterious air, and with every indication of the most profound respect, "There go the son and the grandson of Dangoudy!" But I was wholly ignorant as to who this Dangoudy was, or what he had ever done.

"Dear Uncle," I answered, "I know the name of Dangoudy, but I have not heard the story of his exploits. Please relate it to me."

He sighed, shaking his head.

"You reopen old wounds," he answered with sorrow, "by compelling me to review the life of a man whom I loved much. What a brave man he was! No longer do our times produce men of such character."

He poured the mastic into a glass, diluted it with water, and drank it slowly. Then he ate an olive.

"Ah! these black olives," he said, tossing away the stone, "I love them. They are as delicious as caviar."

And he continued:

"Dangoudy was the nickname of an Armenian, born, in our own village of Haskeuy, about 1786, that is to say, forty years before the destruction of the Janissaries. His real name was Artin, but they nicknamed him *Dangoudy*, as they have nicknamed me *Minareh-Khregghi*. While still quite young he became a boatman. Thanks to his muscular strength, he was soon in the front rank among the boatmen of Constantinople. He never permitted a *caïque* to outstrip him. When a boatman was so bold as to dart forth upon his track, he placed his left foot solidly upon the partition of carved wood, and, with a few vigorous strokes of the oar, made the *caïque* fly like an immense bird of the sea, across the waves of the Golden Horn, the Bosphorus, or the Propontis. He always won the first prize in the regattas; this did not fail to exasperate his Mohammedan rivals. How brave he was!"

Here Khatchig Agha stopped to pour out another glass of mastic, and to eat another olive.

"Ah! these black olives," he repeated, "I love them. They are as delicious as caviar."

Still leaning against the plum-tree, I waited impatiently for the rest of his story.

"His first exploit," he continued, "dates from the day when he met, in a deserted street of our village, a Janissary who belonged to the terrible band of Otouz-Bir. He had seized an Armenian boy and was forcibly carrying him to his barracks. The child cried for help. Dangoudy boxed the ears of the miscreant and rescued the victim, who trembled like a leaf. The



Janissary, shouting, 'It is *giaours* like you that make murderers of us', drew his *yataghan* to kill the audacious intruder. But Dangoudy, who was as agile as he was strong, leaped upon his adversary, disarmed him, broke beneath his feet the blade of the *yataghan*, and after having administered to him a couple of magisterial slaps, said:

"I spare your life, on condition that you never again set foot in Haskeyu. If you dare to come here again you will do so at the risk of your life; the cohort of the Otouz-Bir, who make the Sultan and all the population tremble, will not be able to save you from the vengeance of Caiquedji Dangoudy."

"The vanquished Janissary related this incident to his comrades, who swore to avenge the honor of their kettle — as the Janissaries had no flag, the *kazan* or kettle represented their symbol of honor. After some time he returned to Haskeyu, accompanied by two members of his band, and commenced a search for the lad. The child informed Dangoudy. The next day there were found, in a deserted street of Haskeyu, the corpses of the three Janissaries, and, beside them, their broken *yataghans*. How brave he was!"

Khatchig Agha paused again in order to pour out another glass of mastic, which he diluted with water, and to munch another olive.

"Ah! these black olives," he repeated, "I love them. They are as delicious as caviar."

I listened, hanging upon his words.

"Dangoudy," he resumed, "was suspected of having killed the three Janissaries, but proof was lacking. One day, a dozen Janissaries fell unawares upon Dangoudy, and threw him into a *mahoné*, to take him before Tomrouk Aghassi, a sort of chief of police, who knew well how to force confessions from suspects by having them bastinadoed until they nearly lost consciousness.

"The *mahoné*, mis-shapen and heavy as a hippopotamus, advanced slowly through the Golden Horn. Dangoudy, feigning submission to his fate, sought for a means of escape from his captors, who were armed to the teeth. Presently he noticed a light smoke rising above one of the seven hills of Stamboul.

"Look yonder!" he cried suddenly, 'there is a fire'

The Janissaries mechanically turned their heads towards the hill indicated by Dangoudy. They strained their eyes in order to scan the smoke, and to locate the quarter of the fire. Dangoudy, taking advantage of this situation, dived from the vessel and swam across the Golden Horn. He gained the shore before his captors had recovered from their amazement. He returned triumphantly to Haskeyu. How brave he was!"

Khatchig Agha could not resist the temptation of taking still another glass of mastic, and tasting another black olive. Then he continued:

"The fame of his exploits made Dangoudy the most popular man of the entire region. He was loved by the good and feared by the wicked. He was regarded as a dispenser of justice. Armenian, Jewish and

Greek mothers would appeal to Dangoudy for the protection of their sons or daughters when they were pursued by a Janissary; and behold, one fine day the Janissary was no longer. Other women confided their miseries and poverty to Dangoudy, who himself sometimes lacked the necessaries of life. In such cases he would take a cup, stand at the door of the Armenian church, and take a collection, repeating simply the words; '*Dalou degh é*' (this is the place to give). The copper and silver pieces would rain into the cup, which Dangoudy emptied forthwith into the hands of the unfortunate, who was ashamed to beg for her children. Once he collected in this way a dowry for a poor girl. If a Christian died in poverty, Dangoudy would raise money for the expenses of his funeral.

"To give you an idea of the terror in which Dangoudy was held by the Janissaries, I shall relate to you an event that took place shortly before his death.

"As many robberies occurred in our village during this time, the authorities ordered the inhabitants never to go out at night except with lighted lanterns. The Janissaries, with instructions to arrest offenders and take them to prison, patrolled the streets until dawn. In case of resistance, they were authorized to kill.

"One day the wife of Dangoudy requested him to buy a candle for the house, and he went in the evening to the store of a Greek grocer. Like me, he loved mastic from Chios. He drank several glasses, and conversed with the other customers. It was pitch dark when he decided to go home. He had no lantern. Upon arriving at the end of a solitary street, he heard the heavy steps of a patrol and discerned six Janissaries who advanced towards him. Taking him for a thief, they commanded Dangoudy to halt. He refused, whereupon the Janissaries drew their scimitars and rushed upon him. Dangoudy had no weapon; but what need has a brave man for them? He retreated a few steps, drew from his blouse the candle he had bought from the grocer, brandished it like a weapon above his head, and roared with a thundering voice:

"I am Dangoudy! This is the dagger I have thrust into the hearts of four Janissaries! Approach, if you are anxious to go to the paradise of Mahomet!"

"Stricken with panic at the sight of the candle, which shone in the darkness like the white blade of a dagger; and above all terrified at hearing the name of Dangoudy, the six Janissaries took to their heels. They are still fleeing..."

"And how did this brave man die?" I asked, anxious to hear the end of the tale.

"In a manner so unbelievable that you could never guess it, my child! He who had been the scourge of the Janissaries, died, at the age of forty, for the sake of a Janissary."

"For the sake of a Janissary?" I inquired incredulously.

"Exactly. One day, while he promenaded along Seraglio Point, Dangoudy noticed an old Janissary, per-

forming his ablutions on the bank near the water's edge, lose his balance and fall into the sea. The old man struggled in the current, crying for help. Dangoudy was an excellent swimmer; without a moment's hesitation he leaped, fully dressed, into the waves, and soon reached the Janissary. The drowning man clung to Dangoudy with a vice-like grip and made

it impossible for him to swim. Both were carried away by the current. Thus died Dangoudy, a sacrifice to his goodness and his bravery!"

Khatchig Aga emptied into his glass the flask of mastic. This time he did not dilute it. He drank it with a single gulp, and did not touch the olives. Two big tears glistened in his eyes.

## MOOSH

(Adapted from Lynch's "Armenia, Travels and Studies")

THE town of Moosh is the capital of a sanjak, or larger administrative division, belonging to the vilayet of Bitlis. It is situated on the further side of the wall of mountains which divide the watersheds of the Tigris and the Euphrates, and at a distance by road from the provincial capital of rather over fifty miles. The lavas from Nimrud, and perhaps from lesser volcanic fissures near the base of the Kerkur Dag, have levelled the inequalities of the ground in this direction, and have risen, as it were, to the rim of the basin in which the tributaries of the Tigris have their source. We made our way up the current babbling over the rocks, through a bleak but comparatively open scene. Sipan now came in view on our right front, seen from the summit to the middle slopes above the outline of the plateau. A little later, we stood upon the actual floor of this table surface, at an elevation of 800 feet above the higher quarters of the town of Bitlis. The Kerkur Dag rose in front of us, hiding Nimrud. You just obtain a peep of the crater of the giant volcano on the west of that bold elevation. We could not discover traces of a crater on Kerkur, which appeared to compose an isolated mass. The level ground upon which we stood extended in both directions, towards the west and towards the east; but the configuration of this high land was such as to conceal completely the waters of Lake Van. We now commenced a more westerly course, and in another hour had passed the Kerkur Dag and were in full face of Nimrud. After a second halt we arrived upon the edge of the plateau, where it overhangs the great plain of Moosh.

The prospect from this position was at once far-reaching and instructive. On our right hand, a few miles off, rose the caldron of Nimrud from the table surface upon which we stood. Behind us there was nothing but the undulating steppe. We were placed at a level of 5,500 feet; abruptly before our eyes the ground fell away to the head of the plain, 1,000 feet below.

It would probably be safe to say that the Armenian element predominates in the plain proper, and the Kurdish element in the villages bordering upon the plain along the southern border range. Writing in 1838, Consul Brant reported as follows: "In the whole plain of Moosh there are not any Mohammedan peasants intermingled with the Armenians: a fact which

would clearly point out this country as belonging rather to Armenia than to Kurdistan; indeed the tent-dwelling Kurds are evidently intruders, and the stationary Kurds, it cannot be doubted, belonged originally to the nomad race." We halted for a meal in one of the largest of these, the Armenian settlement of Khaskeui. In Khaskeui there are no less than 300 houses and 2 churches, besides ruins of more ancient sanctuaries. But the school had been closed by order of Government, and only one per cent of the peasants could read or write. The inhabitants of this village were a good example of Armenian peasantry — such broad shoulders, and massive hips! They were fairly well-to-do, some in easy circumstances. One is impressed by their resolute look.

Khaskeui has an open site on the floor of the spacious plain, while Moosh nestles under the wall of the southern range. Proceeding we crossed the fork of one of the deepest and most spacious of the valleys formed by the spurs descending from the chain. High up on the hillside above the head of this opening we admired the position of the famous cloister of *Arakelotz Vank* — a walled enclosure surmounted by a conical dome. The windows of that eyrie must command an immense prospect, for the chain of hills had declined to less significant proportions on the opposite margin of the plain. We ourselves could see the shining summit of Sipan above their long outline. Scarcely less spacious and not less fair than the valley of the Arakh, that of the Garni Chai is enclosed by two protecting promontories, opening towards the expanse of plain. At the head of the western arm, a rocky spur projects into the bay at an angle from the promontory. Increasing in height as it proceeds, it takes the appearance of a rounded hill, rising isolated from the floor of the valley. Screened by the headlands from the winds, yet in full possession of the plain, it is indeed an enviable site. The hill is encircled by tiers of houses — horizontal lines of flat mud roofs — which lead up the eye, like steps, to the vaulted summit. In former times a castle rose from that proud eminence — probably a work of the Armenian Middle Ages. It has been razed to the ground, and the simple houses usurp the space once embellished by the city's crown. We were soon within the precincts of the town of Moosh.

The dwellings are constructed of rubble-stone, faced



with mud. Some are whitewashed; but in the case of the greater number lapses of the mud coating reveal the rudeness of the structure behind. The bazaar of Moosh is a mere aggregate of miserable open booths, clustering about the base of the minaret. The richest merchant — an Armenian — owned a stall which was not much larger than that of a costermonger. In this booth we observed the figure of a general in blazing uniform, squatted on the boards and gossiping with the shopman. It was none other than the Commandant of the troops. The place was crammed with sightseers, clad in red and blue cottons. From the bazaar we were escorted to the government house,



CHURCH OF SURB KARAPET

in order to be received by the *Mutesarrif* or chief official of the sanjak of Moosh. A wooden staircase, reeking with filth and scattered with the debris of the tumble-down edifice, gave access to the first floor. A vagrant, nondescript crowd thronged the stairs and landing. Seated on the divan before us were several figures, to one of which — a fat old man with a fez and a shabby European coat — we were introduced as being the *Mutesarrif*. His coarse features, abnormally large ears, and the heavy lobes of the wrinkled under-lids of his dull eyes, prepossessed us against him at first sight. His stomach had become distended with continual sitting, and the scanty hair upon his head was quite white. A smart young man, wearing a fez, was seated upon his left hand, and a mollah with a white turban and dark robes upon his right. The first was his secretary; and the second — a thin-featured, little man, who never moved a muscle during the whole interview — was no less a

dignitary than the *Mufti* of Moosh. On either side of this central group were serried the other notables, members of the *Mejlis*.

Even the *Mutesarrif* appeared afraid to utter a word. I elicited the interesting fact that not one of them had ever heard of the code of Napoleon. When I mildly remarked that it was said to be the civil law of Turkey, the *Mutesarrif* broke in with the observation that he now remembered to have been told that there was such a code. Bystanders eyed us curiously as we issued from this visit, and I quite expected to be escorted to the jail. We were agreeably surprised to be conducted to the best house in the place — standing by itself in a sunny situation overlooking the valley on the east. Incense had been burnt in the really spacious and comfortable chambers, which were newly swept and fragrant and clean. We were ministered to by an Armenian boy of unusual comeliness — the curves about his sash made it difficult to distinguish him from a girl. When we stepped forth into the night we were awaited by a muffled policeman, who took us home and joined in the circle of our visitors until we retired to rest.

We were rarely left alone — not even in our own apartment; for we slept and ate in the principal room of the residence allotted us, from which it was impossible to exclude the master of the house and his companions; and the presence of a single visitor was always accompanied by the entrance of the commissary or his adjutant. One of the two was never absent from our side. The anxiety of such a novel charge sat heavily upon both of them; both looked quite worn out by the time we were ready to depart.

Early on the morning following our arrival we were quite ready to sally forth; but the lesser official was already astir, and besought us to postpone our walk until he should have apprised his chief. The commissary was not long in coming, his toilette half completed; and no sooner had he saluted us than his sleepy eyes fell on the camera case, and he enquired what it might contain. A camera! had we received an *iradeh* from the Sultan to take photographs of what we saw? All photography was forbidden unless such a permit were forthcoming. So we abandoned the camera with good grace.

Let us proceed to the school of the Armenian Catholics. We wind down the town towards the valley on the east, and arrive before the enclosure of a newly-erected church. That is the Catholic Church; — but where is the school? It is situated just opposite; — oh! but it is closed. — Certainly, the school is closed. — The church at least is open; let us pass in. — Certainly, and we enter the building. The first to enter is the commissary, followed by four policemen in military dress. The bleak walls of the brand-new edifice echo the clank of their boots. A single figure is present — the black-robed figure of a priest; and it crouches on the high altar, visibly trembling, such as we may imagine some male Hypatia of olden times. While I greet the priest from the doorway, a soldier walks across, and dares the wretched creature to ad-

dress a word to us. On our part there is nothing to be done but to keep our tempers.

A very interesting church! — Now let us visit the remaining churches. That building close by is the principal church of the Gregorian Armenians. The door is open; we have been expected; not a soul is present. Pursuing our way, we meet an Armenian priest — a young, broad-shouldered, open-faced man. He seems inclined to speak, so we ask him how many churches there may be in Moosh. He answers, seven; but the commissary had said four. A soldier addresses him in Kurdish; the poor fellow turns pale, and remarks that he was mistaken in saying seven; there cannot be more than four. I turn to the commissary and ask him to take us to the teacher in the school of the United Armenians — a philanthropic institution with some schools in the provinces and headquarters in the capital. The reply comes that he is absent from town. The school is enjoying a holiday. There can be no doubt that they all received orders to close their schools; but it is not probable that many schools remain in such a place. The Protestants have closed theirs.

Such are a few of our experiences during our short sojourn at Moosh. We were not merely shadowed by the police, but prevented from enjoying any of the profit and pleasure which a traveller seeks in return for all his trouble and expense. To protest to the Mutesarrif would have been worse than useless. What iniquities had they been committing and were desirous of screening? Terror, the most abject terror, was in the air. We drank it in from the very atmosphere about us — a consuming passion, like that of jealousy — a haunting, exhausting spectre, which sits like a blight upon life. Such a settled state of terror is one of the most awful of human phenomena. The air holds ghosts, all joy is dead; the sun is black, the mouth parched, the mind rent and in tatters.

Moosh is the most mis-governed town in the Ottoman Empire. Ever since the inauguration of closer relations between Europe and these countries, the testimony of the few Europeans who have realized and noted such facts bears out this judgment almost to the letter. The Mussulman majority are probably almost all of Kurdish origin; and since the enrolment of the Hamidiyeh irregular cavalry they openly profess the name of Kurd. The whole winter through they sit idle in Moosh. There they consume a great quantity of tobacco; and all this tobacco is contraband. It is their custom to buy their wives, the best-looking and best-born women sometimes fetching not less than a hundred pounds.

The Armenian minority are artisans, smiths, makers of everything that is manufactured in Moosh. They are carpenters, plasterers, builders. All the keepers of booths which we passed in the bazaar plainly belonged to this race. I am unable to supply any reliable statistics for the town itself; but my impression was that the population was certainly less than 20,000 souls. In the cloister of Surb Karapet it was believed that Moosh contained nearly 7,000 houses,

of which 5,000 were occupied by Mussulman and 1,800 by Armenian families. Although this estimate is certainly too high, it would appear that the population has been increasing. In 1838 Consul Brant speaks of 700 Mussulman families and 500 Armenian, which would give a total of not more than some 6,000 or 7,000 souls. Thirty years later, Consul Taylor, who also visited the place, computed the inhabitants of Moosh and the vicinity, not including the plain,



THE TWO CHAPELS AT SURB KARAPET

as numbering 13,000 souls, 6,000 Armenians and the rest Mussulmans. In the plain of Moosh the Armenians are in a large majority, the official figures for the caza allowing them a total of 35,300, as against 21,250 Mussulmans.

The origin of the name of Moosh is wrapped in obscurity. It formed the capital of the old Armenian province of Taron under the rule of the princely family of the Manikoneans. At the present day it contains two considerable mosques with minarets, four churches of the Gregorian Armenians and one of the Catholics. The Gregorian churches are named Surb Marineh, Surb Kirakos, Surb Avetaranotz, and Surb Stephanos.

The ancient cloister of Surb Karapet (John the Baptist) is situated on the northern border range of Moosh plain. The ascent to the monastery occupied over an hour. It is situated among the uppermost recesses of the wall of mountain, at an elevation of about 6,400 feet, or of 2,200 feet above the trough of the plain. A walled enclosure, like that of a fortress, a massive door on grating hinges — such is your first impression of this lonely fane. You enter a spacious



court, and face a handsome belfry and porch, the facade inlaid with slabs of white marble with bas-reliefs. We were conducted to a long chamber, with walls of prodigious thickness, recalling our Norman refectories. We joined in a meal of extreme frugality, which was spread upon trays and partaken of by all the monks. Of these there were six in residence and six absent, one being confined in a Turkish prison. Four deacons were also of the company; but conversation was difficult in the presence of the silent Mevlud. Our hosts were superior people, judged by the standards in this country; and after supper, over the glow of a number of braziers, we were drawn together by common sympathies. In particular I was attracted to a well-read monk of quiet demeanor, whose personality and name I hesitate to disclose.

The monastery is one of the oldest in Armenia, and was certainly founded by the Illuminator himself. He came hither after his famous conversion of king Tiridates, when many of the princes of the land had espoused his religion and his sacred cause. But that cause and religion had become divested of their peaceful character; and it was rather with torch and sword than with the lamp of the teacher and the staff of the missionary that the Christian saint appeared on the threshold of this beautiful plain. He had been apprised of the existence of two heathen temples, standing on the spot where now the cloister stands. They were an object of especial reverence by a colony of Hindu refugees, long since established under the sceptre of the Armenian kings. They worshipped two idols, which were made of brass, with colossal proportions, and were known in the country under the names of Demeter and Kisane. These interesting figures, with the ancient cult which they represented, were doomed to destruction at the hands of the Christians. The attendant priests raised the alarm among their lay brethren, and St. Gregory and his friends were obliged to reckon with a hostile force. But the Hindu warriors with their Armenian allies were defeated in two battles, and their sanctuaries were razed to the ground. A Christian church was erected upon the site which they had occupied; and the body of St. John the Baptist, translated from Cæsarea, took the place of Demeter and Kisane. These events are related by the Syrian Zenobius, an eye-witness and a lieutenant of the Saint.

The monks of this once flourishing monastery are little better than prisoners of State. The new buildings on the west, erected by Bishop Mampre, have never yet been used. They were destined to receive the printing press, and the relics of the library. But the printing press — the wings of knowledge, said my companion — was placed under the ban of Government as early as in 1874. The library was pillaged by Kurds during the first half of the present century, and its contents burnt or littered about the courts. Nor is it possible for the community to pursue their studies, since any book which deals with the history of their nation is confiscated by the authorities. I think I have already mentioned that the same officials

seize and burn our Milton and our Shakespeare. Upon such matters we conversed when the air was a little clearer, after a fierce encounter between Mevlud and myself. That sinister personage had presumed to accompany me to my host's room; but I peremptorily ordered him out. I told him that if he ventured to invade the privacy of a priest's apartment I would undertake to have both the Mutesarrif and himself dismissed.

## Lullaby for Mother Armenia

*(From the Armenian of Arshag Tchobanian)*

ALL naked at the crossroads thou dost sit,  
The snow descends and clings along thine hair;  
Dark wounds are in thy flesh; thine eyes have grown  
As red as lakes of blood, in thy despair.

The ancient Mother thou, of age-long griefs;  
Misfortune round thy heart its chain hath laid  
In countless rings; black winds have smitten thee,  
And heavy shadows on thy life have weighed.

What evil fairy spun thy thread of fate?  
Who, seeing thee cast down and like to die,  
Will call to mind that thou wast once a maid  
Of mighty strength, with proud and radiant eye?

Thy tresses like a banner floated wide  
On the free mountain where thy spirit fleet  
Leaped, with exultant cry, from peak to peak;  
Thy proud breast swelled with milk as honey sweet.

All brigands have desired thee; monstrous foes  
Threw themselves on thee; long didst thou contend,  
Long didst thou struggle, until, wearied out,  
Thou didst sink down exhausted at the end.

And yet, amid destructive forces vast,  
Thy soul was kind and fruitful in all worth.  
Thou to the world didst add a flower of life;  
Thy fingers drew forth beauty from the earth.

Mother of gold wast thou, with dazzling breast,—  
The goddess Anahit, with peaceful eyes.  
Wealth from thy bosom rained, rays from thy glance;  
Thy lips were musical, thy hands were wise.

Barbarians bound thy hands, thy tender flesh  
Tore and polluted; in those darksome days  
Thou didst become the Mother blood-bestained,  
With myriad wound, and dragged through  
Calvary's ways.

Yet thou wast beautiful, thou wast brave in pain!  
In fetters, still thy soul did ardent burn.



Thou brokest many a formidable yoke,  
 And oft from death to life didst thou return.

Thine eyes were turned forever to the light;  
 Toward the new world its course thy spirit sped;  
 And thou stood'st firm for centuries, all alone,  
 Against the flood of Asia making head.

That torrent, growing greater and more fierce,  
 O'erthrew thee, quenched beneath its waves thy  
 light.

Then wretched, panting, stretched upon the earth,  
 Yet living still, thou waitedst though the night.

Sometimes by night the crosses of old tombs  
 Stirred and were shaken; with an angry light  
 The genii of Mt. Ararat passed by;  
 From thy great lakes shot flashes red and bright,

The low sound of a drum-beat crossed the air,  
 And, trembling, to the mountain summits bold  
 Thou dost uplift thine eyes; then fell again  
 The heavy shadows and the silence cold.

Once anguished, thou upstartedst; from thy lips  
 A cry of pain and of rebellion rushed;  
 But deaf the world remained; thine effort vain  
 'Neath the blind heel of brutal force was crushed.

'Mid fires of evil omen, monsters dire  
 Appeared, which burned thine heart, plucked out  
 thine eyes.

Driven from thy home, thou on the ground didst fall  
 'Mid blood and ashes, 'neath the windy skies.

And now, a mournful shadow, thou dost sit  
 Mid smoking ruins, desolate, oppressed.  
 Thy wounds are bitten by the wind; the blood  
 Falls drop by drop from thy discolored breast.

Slowly thou shak'st thy head, and shedding tears  
 Thou singest low and sweet a lullaby —  
 That of thy children fallen in their blood,  
 Or exiled, scattered, flung abroad to die;

The lullaby of youthful flames now quenched,  
 And eyes now darkened that were once so fair;  
 And that of those who live and suffer still,  
 In poverty, in dungeons, in despair.

Enough! thy lullaby's a chant of death!  
 Enough! We'll sing thee a new lullaby—  
 A lullaby of hope and of revenge.  
 The dead will thrill with joy where low they lie.

Lift up thy head, weep not! Holy is grief,  
 And great and wholesome. Earth naught nobler  
 knows  
 Than is the victim brave beneath his cross.  
 'Tis in the shadow that the dawn-light grows.

The black destroyers, the red torturers  
 Shall vanish — they like smoke shall disappear,  
 And from thine ashes thou shalt rise again,  
 Made young by suffering, radiant, bright and  
 clear.

Weep not! No longer droop thy piteous head,  
 Nor let thine hair stream wild the winds among;  
 But know thyself, and gather up thy powers!  
 Thy strength has propped a stranger's house too  
 long.

Pale brothers, who have fallen, sleep in peace!  
 Stretch thy great hands and bless us, Mother!  
 Rise,  
 And may our blood dry up, and may our lives  
 Be for thine happiness a sacrifice!

Thou shalt come forth triumphant from these shades;  
 Stars shall thine eyes become, and sparkle bright;  
 Thy wounds to radiant roses shall be changed,  
 And from thy whitened hair shall spring forth  
 light.

Thou at the opening of the ways shalt stand,  
 And break the bonds that held thee down in gloom.  
 O Mother, rise! thy pains were childbirth pangs;  
 It is a world that stirs within thy womb!

TRANS. ALICE STONE BLACKWELL

## Armenian Relief

THE HON. NOEL BUXTON, Member of the British Parliament, arrived at New York, N. Y., on June 17, accompanied by the Rev. Rosslyn Bruce, who represents the Archbishop of Canterbury. The object of their visit is to advance the cause of relief for the Armenians. Mr. Buxton said:

"It is estimated that fully 800,000 Armenians have been killed by the Turks, who ransacked the villages and shot the men down in platoons, while the women and children were taken into the Turkish harems and forced to adopt Islamism.

"These women will probably never be found again. In the southern part of Armenia the Turks met warlike people who offered armed resistance to their attacks and repulsed them with great loss. Many of these southern Armenians escaped over the mountains to the shores of the Mediterranean, where they were rescued."

\* \* \*

At a mass-meeting held in Plymouth Church, Worcester, Mass., on Sunday evening, June 11, for Armenian relief, Mr. Noel Buxton delivered an impassioned address in the course of which he declared:

"There is nothing new about the evils of which Turkey is guilty except their magnitude. Even in the piping times of peace I came upon evidences of murder and persecution in which the Armenians were the vic-

tims and the Turks the perpetrators. Part of the Turkish persecution lay in the capacity of the Armenians for advancement. This advancement had been influenced more or less by Americans. At any rate the Armenians have an indomitable admiration for culture. We must give help and still more help. If the Christian hope is not a myth nor a fraud, it is not possible that such things as these should fail to command our aid."

Another speaker, the Rev. Charles T. Riggs, who has just returned from Constantinople, appealed for the Armenians — "the people who have no flag" — and said:

"Is this country of ours only looking for its own interests? Can this flag of ours mean only selfish interest in ourselves and no one else? Our past history, especially at the period of Cuba's liberation, shows that America does not stand alone for her own selfish interests. Armenia is far worse off than Belgium, Poland or Serbia, because these latter lay in the path of the great armies of the world. But the Armenians were not living in the war area. There was not the slightest reason for the excuse of military necessity. They were hundreds of miles away, sitting quietly by their own firesides when the Turkish government set about to drive them from their homes; and the Turkish government has acknowledged that it does not mean that there shall be any Armenian question after this. It has acknowledged that it does not mean that any relief shall be given to these people. It intends to put the Armenians out of the way. The Armenians are a people well worth saving; and it rests with the United States whether they are to be saved or not. The European nations, — and none of us are free from blame, — were responsible for the maintenance of Turkish rule over such a people as the Armenians, who are well able to govern themselves."

\* \* \*

At the Allied Bazaar, held in the Grand Central Palace, from June 3 to June 21, an Armenian Booth was conducted under the auspices of the American Committee for Armenian and Syrian Relief. Mrs. John G. Hurmuze and Mr. Serope Gulbenkian, ably assisted by Mrs. Raymond Hitchcock (Flora Zabelle), Mrs. Tashjian, Miss A. Yoljian, Mr. Aleon, Mr. Demirjian, Mr. Kebabian, and other volunteers, rendered the yeoman's service at the Booth.

The Armenian Booth, stocked profusely with Oriental rugs, Armenian embroideries, paintings by Calousd and Yacobian, Armenian artists, hand carved silver daggers, marvelous Armenian bath shoes and lanterns, a Moorish tapestry, and antique cuffs embroidered with genuine pearls and turquoise, was one of the most interesting at the bazaar. Many prominent people, among them M. J. J. Jusserand, visited the Armenian Booth. The French Ambassador was greeted by the Armenians with cheers of "Vive la Francee."

In deference to the wishes of the donors, Mr. Albert E. Evans, Vice-Chairman, Bazaar Committee, will not make public the list of the Armenian gifts; but

a touching incident related by Mrs. Homer Gage, Chairman of the Worcester, Mass., branch of the American Fund for French Wounded, reveals the spirit in which the Armenian donations were made. When Mrs. Gage left Worcester for the Allied Bazaar, her chauffeur was stopped by an Armenian shoemaker who presented him with a small package, neatly bound. "Will you ask Mrs. Gage, please," he said, "to deliver this package to the Armenian Booth at the Allied Bazaar? I wish it were a hundred dollars, but it is all that I can give."

June 12 was a combination of Armenian Day and Preparedness Day. Mr. Armen Shah-Mouradian, the Armenian tenor of the Grand Opera of Paris, who was awarded the first prize upon his graduation from the Conservatory of Paris, and who made his debut in Faust, sang Armenian folk songs on the main floor of the Grand Central Palace. The golden, mellifluous voice of the renowned young artist, with its amazing volume so much admired by famous musical critics, rose triumphantly over the din and commotion of the immense multitude that thronged the spacious building. Then Mrs. D. B. Donchian (née Miss Agnes Angel Chopourian), the Armenian soprano, and Mr. Shah-Mouradian sang a duet. Both artists were enthusiastically applauded. Mr. Shah-Mouradian was born in the town of Moosh.

During the nineteen days of the Bazaar more than 750,000 persons visited it, and the proceeds are estimated at upward of \$1,500,000. It broke all records for an enterprise of this kind in the United States. The cash receipts of the Armenian Booth amount to \$5,412.

\* \* \*

The Armenian Fund, raised by the American Committee for Armenian and Syrian Relief, in co-operation with the Committee of Mercy, is now approaching the sum of \$800,000.

We are glad to announce that the Committee on Foreign Affairs, to which was referred the Senate Concurrent Resolution, No. 12, "Requesting the President of the United States to designate a day on which funds may be raised for the relief of the Armenians", has recommended that it be passed. The efforts of *The New Armenia* towards the designation of an Armenian Relief Day, and its co-operators, the Right Rev. Arsen E. Vehouni, Prelate of the Armenian Apostolic Church of America, and the *Hairenik*, the Armenian daily paper published in Boston, might not have been crowned with success but for the sympathetic aid and the wise counsel of Senator Henry Cabot Lodge, Representative Samuel E. Winslow, and Representative William S. Bennet.

\* \* \*

Senator W. E. Chilton's Resolution, No. 209, "Suggesting that the President of the United States designate a day upon which an appeal shall be made to all sympathizing American citizens, and an opportunity be given for them to contribute toward the relief of the suffering Syrian people in the Mount Lebanon district," has been referred to the Committee on Foreign Relations.



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TURKISH TRANSLATION SERVICE LETTERS  
1936 - 1937

Ans. \_\_\_\_\_

On February 5, 1937, certain amendments to the Constitution of the Turkish Republic were adopted by the Grand National Assembly. Among these one of the most interesting was the change made in Article 2, which now reads in part: The Turkish State is Republican, jumhuriyetji; Nationalistic, milliyetji; Populist, halkji; Laic, laik; Etatist, devletji; and Revolutionary, inkilabji.

These six principles now made a part of the Constitution have long been the six fundamental planks in the platform of the Peoples Party. During this past year these letters have given many translations showing the social significance of etatism, devletjilik, the theory of government which is to-day directly affecting the lives of all the Turkish people. This month we give translations in explanation of the laicism which is also a fundamental policy of the Republic.

The Entrance of Religion into the Individual Conscience: Laicism.  
From a Lise Sociology Text-Book by Nejmeddin Sadik, 1936.

What do the words lay (laic) and laicism mean? As we have shown above, it is to-day a fact that there is no society (social order) composed of atheists (dinsizler). Whether he is a man of faith or not, whether his behavior is deeply religious or not, every individual living in society has some religion. Even though the individual himself may not have adopted a religion of his own, society recognizes some religion for him. Every individual has an identification paper or a passport in which he has written his name, sur-name, age and along with these his religion. Every individual accepts the religion of his parents when he is born. Later, when he grows up, he is free to do as he likes. Only, in this century, individuals have a certain attitude toward religion which did not exist in olden times; no individual interferes with another's religion, and everybody respects the religion of the other. That is to say, the fanaticism which could not put up with the faith of others has gone, and a feeling of tolerance has taken its place. Tolerance in intellectual and political things as well as in religion is the supreme quality of civilized nations.

But, although society recognizes a religion for every individual the State which acts in its own behalf and represents the national conscience is in this century no longer the keeper or preserver of any particular religion and does not recognize an official religion for itself. In olden times, the State also had a religion, because the State took its authority from religious forces. The head of the state was at the same time the head of religion. In the old Constitution there was an article saying, "The Religion of the State is the Islamic Religion".

During the last century governments have lost their religious functions and become disinterested in the religious affairs of individuals. This means that, in the authority which symbolizes the social group, religious values play no part. Re-

ligion after losing its universal character and becoming nationalized, has evolved in such a way as to leave it outside the structure of the state; that is, religion is no longer a mass phenomenon representing the social conscience, it has become a sacred feeling which resides in the conscience of individuals. The disinterestedness of the state in religion is called "Laicism". . . . . A lay state means a state which leaves every individual free in his own beliefs, and which does not interfere between God and his servant.

But just as once the ethical conceptions of primitive societies which took all their force of cohesion from religion, to-day the ethical ideas of modern social groups whose source of unity and cohesion is elsewhere, arise out of the social feelings of to-day. In this way, a laic morality which finds its principles, its source, and its aims in man, has taken the place of the religious ethics which for many centuries the great religions established. The thing which brings into being ethical rules is not the unchangeable order of such and such a religion, but the always changing constitution of society. The fact that ethics has no longer any relation with religion, is a subject on which it is not even worthwhile to argue: If religion still had any influence on morals, then one would not see the differences in moral ideas among peoples of the same religion. Whereas, we see in two Moslem countries rules of ethics which are altogether different from each other. On the other hand, among nations which have different religions, we see the same moral conceptions. This means that the basis of morality is not religion any longer, but culture. There is another observation which proves that morality and religion are two different things. There are many religious, fanatical people who are immoral from the point of view of the civilization of to-day. And yet how many irreligious people there are who are models of morality and virtue!

. . . . . Thus, a modern government does not interfere with the belief of individuals; it leaves the individual free in his own religion and worship: In the same way, it cannot permit people either to interfere with the religious beliefs of others. In spite of this perfection of the social order, with religion maintaining its full power in individual conscience, self-seeking people who by playing upon religious feelings cause political disturbances are severely punished by the government.

An important Article by Bay Nejb Ali: (Originally in Ulus, the official newspaper of Ankara, Feb. 10, 1936, later printed in the Istanbul newspapers.)

### Freedom of Conscience and Laicism.

The Deputy Nejb Ali, in connection with the religious teaching said to be given in foreign schools, has written an article under the above title. In this article the writer describes laicism and freedom of conscience in a full and satisfactory way.

Freedom of conscience, no doubt, is one of the most precious rights of man. The right of men to think as they like and to believe what they like is one of the great victories won in the name of humanity after a warfare which lasted for thousands of



that Christianity was dragging the Russian people backwards. In this also there is now a fundamental change.

In 1936 the play called "Bahadir" by the poet Demyan Beoni, which was being presented to the people in the Kamerni theatre, in Moscow was forbidden. For this play is said to represent things contrary to the truth about the historical facts of how Christianity really brought the Russian people into contact with peoples of higher culture and thus caused the Russians to progress.

In short, the Soviet patriotism, after passing through many stages of evolution has made a connection with religion, and has put itself in the way of bringing in religion also, in part, as one of the elements of patriotism. Whereas, the purpose of Pokrevski, the famous Marxist historian, was to show that Christianity had made Russia go backward.

Pierre Berland, the correspondent of "Temps" in Moscow, mentions each of the points above, and says that this change in the Soviets who have been considered enemies of religion, is due to pressure from outside. The Soviets wish now to get free from this pressure. But the most important point is that Stalin desires to be loved by peoples of all faiths. And also it is said that they think religion is necessary for the national defence.

Pierre Berland concludes his article with the following words: "Those who do not understand this truth are doomed not to understand any of the events taking place in Russia to-day. Stalin to-day, depending for his support on the masses, is turning his back on the extremists of the Bolshevik party, that is, on those who do not believe that every kind of revolution has come to an end in Russia."

Whatever the facts are with regard to the conclusions to which Pierre Berland has come, there is no doubt that the evidence he puts forward is so important and interesting that I could not keep from putting these facts in brief before our Turkish readers.

Note: According to our records we have not received any remittance from you to help us cover the cost of these Translation Service Letters during this past year. We will very much appreciate your sending one dollar to Harold B. Belcher, 14 Beacon St., Boston, Mass., marked for Translation Service Letters. If you do not wish the Letters for next year we will appreciate your dropping us word to that effect.

J. K. Birge, Central P. O. Box 142, Istanbul, Turkey.